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THE BIBLE FOR HOME AND SCHOOL

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PROFESSOR OF HISTORICAL AND COMPARATIVE THEOLOGY
THE UNIVERSITY OF CHICAGO

THE GOSPEL ACCORDING TO MATTHEW

ARCHIBALD THOMAS ROBERTSON

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DAMASCUS
Pharpar R.
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Mt. Tabor
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EMMAUS
BETH HORON
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ADASA
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AZOTUS
JERUSALEM
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COMMENTARY

ON

THE GOSPEL ACCORDING TO MATTHEW

BY

A. T. ROBERTSON, A.M., D.D.

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SOUTHERN BAPTIST THEOLOGICAL SEMINARY
LOUISVILLE, KENTUCKY

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TO THE MEMORY OF

J. B. BOONE

FAITHFUL MINISTER OF CHRIST

GENERAL INTRODUCTION

The Bible for Home and School is intended to place the results of the best modern biblical scholarship at the disposal of the general reader. It does not seek to duplicate other commentaries to which the student must turn. Its chief characteristics are (*a*) its rigid exclusion of all *processes*, both critical and exegetical, from its notes; (*b*) its presupposition and its use of the assured results of historical investigation and criticism wherever such results throw light on the biblical text; (*c*) its running analysis both in text and comment; (*d*) its brief explanatory notes adapted to the rapid reader; (*e*) its thorough but brief Introductions; (*f*) its use of the Revised Version of 1881, supplemented with all important renderings in other versions.

Biblical science has progressed rapidly during the past few years, but the reader still lacks a brief, comprehensive commentary that shall extend to him in usable form material now at the disposition of the student. It is hoped that in this series the needs of intelligent Sunday School teachers have been met, as well as those of clergymen and lay readers, and that in scope, purpose, and loyalty to the Scriptures as a foundation of Christian thought and life, its volumes will stimulate the intelligent use of the Bible in the home and the school.

PREFACE

THE wealth of material in the Gospel of Matthew was a constant temptation to transgress the limits set by the series to which this commentary belongs. But at any rate the book has the necessary virtue of condensation. I have sought to produce a handbook both compact and clear. Some of the Master's greatest discourses are preserved in the First Gospel, and for that and other reasons it has always been the most popular of the Four Gospels. The books in English that are most useful to one who wishes to pursue the subject further are named at the close of the Introduction. Those who wish to consult books in German can begin with Zahn, or with Holtzmann's *Hand-Kommentar*. If one has Allen for synoptic criticism, Plummer for grip of the whole movement of the book, Broadus for historical setting and spiritual insight, Bruce for penetration and pungent statement, Meyer for grammatical detail, and Zahn for cyclopedic wealth of information, he is well equipped for the study of the Gospel, so far as commentaries go. I shall have a real, if unknown, interest in every one who seeks to know more of the mind of Christ through the present volume.

The symbols M for Mark, Q (German *Quelle*) for the Logia used by Matthew and Luke, and R for the remaining material used in Matthew's Gospel are printed on the margin of the Scripture text, for the convenience of those

who adopt the theory that use is made of these materials in Matthew's Gospel.

I have to acknowledge the great kindness of Rev. J. B. Wetherspoon, of North Carolina, in the preparation of the Index.

A. T. ROBERTSON.

LOUISVILLE, KY.

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MATTHEW

ARCHIBALD THOMAS ROBERTSON

INTRODUCTION

I. Text

The nature of this volume allows small space for remarks on the text of the Gospel according to Matthew. In general the primary uncials (ℵABCD) with reënforcement by L, the best of the Cursives, the Syriac, Egyptian, and Latin Versions, with quotations from the early fathers, give us a reasonably satisfactory text. The newly discovered Freer (Detroit) uncial will probably take high rank as a witness for the text of Matthew. Allen[1] is clearly right in refusing to consider the Westcott and Hort text as "final." But it remains still the best working basis for modern scholars, and it is strongly supported in its general positions by the work of B. Weiss[2] on independent lines. The same thing is true of the critical edition of the N. T. by Ebr. Nestle, which gives important variants in Mss. and modern editions.[3] There is no tendency among modern scholars to go back to the *Textus Receptus*. Dean Burgon made a magnificent fight against Hort, but the contest has gone in favor of the great Cambridge scholar. One can well sympathize with Dr. J. Rendal Harris' words about Burgon: "I believe he was entirely wrong in his conclusions, but it is impossible to ignore the vigour of his onslaught or the range of his artillery."[4] The main revolt at present against the Hort text is by those who, like Allen, "believe that the second century readings, attested by the ecclesiastical writers of that century and by the Syriac and Latin Versions, are often deserving of

[1] *Comm. on Matt., Int. Crit. Comm.*, p. lxxxvii.
[2] *Textkritik der vier Evangelien*, 1899.
[3] See also Von Soden's critical work on the text of the New Testament.
[4] *Sidelights on New Testament Research*, p. 22.

preference."[1] There is an undoubted revival of interest in the Western type of text represented by D, the Latin Versions, the Curetonian Syriac, Tertullian, etc. The present over-emphasis on the Western text will be readjusted with probably more value put upon this type of text than W H were willing to admit. Still it must not be overlooked that Hort's "Western non-interpolations" find illustration in Matthew. A good example is seen in Matt. 27 : 49, where ℵBCL insert Jn. 19 : 34 to the confusion of the context. The Western type of text is free from this harmonistic error. It is possible,[2] on the other hand, that in Matt. 24 : 36 "not even the Son" is a Western addition from Mk. 13 : 32, though supported by ℵBD. In Paul's Epistles B has Western readings, though Hort denies that in the Gospels. But certainly B is the best single document for the text of Matthew. The most startling variation in the text of Matthew, apart from D (cf. the addition to 20 : 28), is seen in the Sinaitic Palimpsest (Syr.-Sin.).[3] In general it represents an early form of the Curetonian Syriac Version. Instead of the critical text of Matt. 1 : 16 this Ms. reads, "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, called the Messiah." This reading is probably due to dogmatic bias against the theory of the birth of Jesus set forth in the Greek text. In Matt. 1 : 18 the usual record runs in this document, showing that the alteration was not carried through in both places.[4] If one accepts the priority of Mark to Matthew and the use of Mark by Matthew, the study of the text of Matthew involves also the history of the text of Mark. It is proper to face the problem of the Greek text first, since all else grows out of that. The text of the Revisers,[5] which lies behind the Canterbury (1881) Revision used in this commentary, does not differ greatly

[1] *Int. Crit. Comm. on Matt.*, p. lxxxvii. [2] See Broadus on Matt., p. 492.
[3] Discovered in 1892 in the Monastery of St. Catherine at Sinai by Mrs. Lewis and Mrs. Gibson, two Cambridge scholars.
[4] Cf. Zahn, *Introduction to the N. T.*, 1909, Vol. II, pp. 565 f.; Allen on Matt., p. 8; Gressmann, *Matthäus*, 1909, *Handbuch zum N. T.*, S. 156.
[5] Cf. Whitney, *The Revisers' Greek Text*, I, II, 1892.

from that of Westcott and Hort, of B. Weiss, or of Nestle. See, in particular, F. Blass, *Textkritische Bemerkungen zu Matthäus*, 1900.

II. Canonicity

We may begin with Irenæus (about A.D. 180), who argued that there could be only four gospels, because of the four winds and the four elements (*Adv. Hær.* iii. 11, s. 8). His reasoning is fanciful, but it reveals the fact that "the four-shaped Gospel" had wide acceptance. He mentions the names of Matthew, Mark, Luke, and John (Iren. iii. 1. 1). We need not insist on this order, but the reception of these four Gospels, and these alone, as canonical in the future lists is outlined by Irenæus. There were other "gospels," some of them well spoken of by various writers, like the Gospel according to the Hebrews, the Gospel of the Egyptians, the Gospel according to Peter, the Gospel of Nicodemus, the Protevangelium of James, etc.[1] We know something of these from quotations in different writers, and in 1882 a fragment of the Gospel according to Peter was discovered by M. Bouriant. It was published in 1892. It is not hard to see why our Canonical Gospels displaced these all in the favor of the early Christians. Various groups of heretics produced special "gospels," which perished with the passing of the heresies. If we go backward from Irenæus, we meet the *Diatessaron* of Tatian (about 160 A.D.) He begins his interwoven narrative (*Diatessaron* = by means of four) with the Prologue of John's Gospel and uses throughout the Four Gospels, now one, now the other. This early "Harmony" of the Gospels is now accessible in English (Hill's translation). It is not to be overlooked, also, that in the earliest Syriac, Latin, and Egyptian Versions, which probably go back to the second century, the Four Gospels are translated and no other gospels. It is

[1] Cf. art. on "Gospels, Apocryphal," Hastings' *Dictionary of the Bible.*

not necessary to state the general acceptance of the Gospels in the third and fourth centuries nor to strain after minute allusions to Matthew in the comparatively few Christian writers in the first half of the second century. It is now generally admitted that Justin Martyr (about 150 A.D.) was acquainted with the Gospel of John as well as with the Synoptic Gospels (*Apol.* i. 66, "which are called gospels"). "Memoirs" was a common name with Justin Martyr (*Dial.* cv) for the "Gospels." The *Teaching of the Twelve* (probably 125 A.D.) also makes use of the Gospel according to Matthew. There is an apparent quotation in the so-called *Epistle of Barnabas* (A.D. 100?) with the formula "as it is written." Various heretics (Ophites, etc.) also used this Gospel in the second century.[1] But we possess more detailed statements in Irenæus, who says (*Hær.* iii. 1), "Matthew among the Hebrews published a gospel in their own dialect, when Peter and Paul were preaching in Rome and founding the Church." This remark brings difficulties of its own, but it clearly attests the existence of a gospel by Matthew. Papias, who is quoted in Eusebius (iii. 39), wrote the *Exposition of the Oracles of the Lord* not later than 140 A.D. He was Bishop of Hierapolis, a listener of John and a friend of Polycarp. He says, "Matthew, then, in Hebrew speech compiled the Logia; while they were interpreted by each man according to his ability." This statement of Papias is probably the source of the information of Irenæus and suggests more problems than it solves. These will come up for discussion presently. But, meanwhile, we have seen abundant evidence of the existence and use through the second century of a Gospel according to Matthew, whether in Hebrew or Greek, as one of the "Four Gospels" which came to be alone accepted as canonical.[2] The authorship, sources, and date of the Gospel according

[1] Gregory, *The Canon and Text of the N. T.*, pp. 163 ff.

[2] As a matter of fact the Gospel according to Matthew is quoted much more frequently than Mark and Luke.

to Matthew remain for separate treatment, but because of its association with the name of the Apostle Matthew, we are justified in setting forth what is known about him.

III. The Apostle Matthew

There is not a great deal that is known of Matthew outside of the Gospels. His name occurs once in the Acts of the Apostles in the list of those in "the upper chamber" (1:13). He probably left Jerusalem for mission work after the persecution by Herod Agrippa I (Acts 12; cf. Peter's departure in verses 18 f.) There are stories about his living the life of an ascetic on herbs and water, a great change from his former manner of life as a publican. It is represented in Western art that he was slain by the sword and again it is denied that he was a martyr. In ecclesiastical art Matthew (after the four living creatures in Ezek. 1:5–26, cf. Rev. 4:6–10) is represented as the man (or angel), Mark as the lion, Luke as the calf, John as the eagle. But this applies to the books rather than to the writers. It is to the Gospels that we must go for what information is really known about Matthew. He had two names (Levi Matthew) like John Mark, Simon Peter, Saul Paul, etc. We do not know whether Levi was the original name, as with Simon, and Matthew (possibly = "the gift of Jehovah" like the Greek "Theodore") an acquired name (cf. Cephas or Peter), or whether he had both names from the beginning as was common enough (probably so Saul Paul). In the latter case he would have two Jewish names from the first. In the Gospel according to Matthew the name Matthew alone occurs (Matt. 9:9; 10:3), while in Mark and Luke we have now Levi (Mk. 2:14; Lk. 5:27), now Matthew (Mk. 3:18; Lk. 6:15). But it is perfectly clear in Matt. 9:9 and Mk. 2:14 (Lk. 5:27) that the same man is meant by the two names. In each of the three Gospels he is described as "sitting at the place of toll." This was near Capernaum on the high-

way from Damascus to the Mediterranean Sea. He was an officer of Herod Antipas, the Tetrarch of Galilee and Perea. In the list of the Twelve in Matt. 10 : 3 he is called "Matthew the publican." This fact is implied in the narrative of his call and the accounts of the feast given by him at his house in honor of Jesus. He invited "many publicans and sinners" and "others." He was loyal to his class and Jesus was not unwilling to accept an invitation to such a company. The presence of "the Pharisees and their scribes" (Lk. 5 : 30) was due to a curious custom that persons uninvited might be present at such a function, merely as spectators. He was not a Roman officer like Zacchæus at Jericho (Lk. 19 : 2), nor was he a "chief publican" like Zacchæus, a farmer of taxes to other publicans. But he had acquired some property, evidently, as is seen from the generosity of the entertainment shown to his many guests. He was probably no better than his class and was very likely guilty of the extortion admitted by Zacchæus. The names "publicans and sinners" were coupled not merely by the haters of Rome and of Herod, but Jesus himself did so ("publicans and the harlots," Matt. 21 : 31 f.), as reported in this Gospel according to Matthew. On the occasion of Matthew's feast the Pharisees made no exception of the host in their sneer at Jesus and his disciples for eating with publicans and sinners.

Jesus did not disdain to include one of this class in his chosen band of Apostles. Until Jesus met him he had not been a disciple, though probably familiar with the work of Jesus in Jerusalem. This fact partly explains his prompt obedience to Jesus and surrender of his lucrative position. It was not impossible for a tax collector to continue in his work and become a follower of Jesus, though certainly the most of them must needs mend their ways. The protest of the Pharisees to Jesus did not deter him from calling Matthew to the apostolate. A curious survival of Matthew's handling of money at the place of toll

appears in the frequent mention of coins of the highest value, whereas in Mark "we read only of three coins and those the poorest; the mite, the farthing, and the penny." [1] In Luke we have "pounds" also. Cf. Matt. 10:9. "Talents" are mentioned in Matthew alone (18:23; 25:15). In Mk. 2:14 Matthew is called also "the son of Alphæus." Is he a brother of "James the son of Alphæus" (Matt. 10:3; Mk. 3:18; Lk. 6:15)? That is only possible "if then we take the view that this James is neither the brother of our Lord nor yet the same as James the Little, and if we negative the idea that Alphæus (Aram. *Khalphai*) and 'Clopas' are one name" (Maclean in Hastings' one-vol. *D. B.*). There is a modesty of demeanor in Matthew apparent in all the Gospels, an absence of self-assertion. He was the business man in the ministry. He was a thorough Jew, but not a Pharisee. His sympathies will be with the masses and he will be open to the work among the Gentiles when that time comes. He not only lived in Galilee, but his work as tax collector had brought him into close touch with the Gentiles. He had probably transgressed many of the Pharisaic rules about the Sabbath and the ceremonial system in general.

What was it in Matthew that appealed to Jesus? He saw in him the making of a man and minister.

IV. Origin of the Gospel according to Matthew

1. *The Synoptic Problem.* This subject divides honors with the Johannine question for difficulty and prolonged debate. In spite of repeated attacks John is still held by men like James Drummond [2] and William Sanday [3] to be the author of the Fourth Gospel. It is not perhaps too hazardous to predict that this position will grow in acceptance with scholars of the future. But no such prophecy is safe concerning the Synoptic Problem. Harnack [4] laments

[1] Luckock, *Special Characteristics of the Gospels*, p. 32.
[2] *An Inquiry into the Character and Authorship of the Fourth Gospel*, 1904.
[3] *Criticism of the Fourth Gospel*, 1905. [4] *The Sayings of Jesus*, 1908, p. xii f.

"the wretched plight in which the criticism of the Gospels finds itself in these days, and indeed has always found itself — with the exception of the work of a few critics, and apart from the Markan problem, which has been treated with scientific thoroughness." Zahn,[1] after a masterly survey of the history of the Synoptic Problem, concludes, "Up to the present time no one of the investigations of the Synoptic Problem can be said to have produced results which have been generally accepted, or that can lay well-grounded claims to such acceptance." With such pessimistic words from Harnack, the leader of the left in German criticism, and from Zahn, the leader of the right, it cannot be expected that any final results on this subject are to be announced in these pages. But the labors on this subject have been great and long extended and not wholly for naught. It can now be confidently said that criticism as a whole admits the genuineness of the Gospel according to Mark and the Gospel according to Luke. This of itself is distinct progress. It is also admitted that Mark is earlier than Luke. It is probably shown besides that Luke used Mark as one of his sources.[2] But what about Matthew and its relation to Mark and Luke? It is at this point that we approach the supreme difficulty in the Synoptic Problem. No adequate discussion of the matter can be here attempted. The contending views are well set forth in the works of Harnack and Zahn just mentioned. For an able independent discussion see Burton, *Some Principles of Literary Criticism and their Application to the Synoptic Problem*, 1904. At present it is a matter of alternatives, with a decided drift in one direction which will be presently indicated.

2. *The Title.* The oldest manuscripts have merely "According to Matthew." Others have "Gospel according to Matthew," while still later cursives read "The Holy

[1] *Introduction to the N. T.*, Vol. 2, 1909, p. 418.
[2] Hawkins, *Horæ Synopticæ*, p. 122. Cf. also Hobart, *Medical Language of St. Luke*, 1882; Harnack, *Luke the Physician*, 1907; Ramsay, *Luke the Physician*, 1908.

Gospel according to Matthew." Does this title mean that Matthew is the author of the Gospel in its present shape? It is doubtful if at the very first the book had a title, though that is possible. Certainly in the second century and onward the phrase was taken to mean authorship in the full sense. But at the beginning it is entirely possible that it may have been used to indicate that the present Greek Gospel was based on the work of Matthew. But that is just the point in dispute.

3. *The Aramaic Gospel of Matthew.* Whatever is true about the Greek Gospel according to Matthew, there is now pretty general agreement that Matthew wrote an Aramaic (Hebrew) Gospel. Some scholars indeed think that Papias was a man of little mind and was confused (see Canonicity) on that subject. But that is a gratuitous reflection on Papias and he by no means stands alone in that statement about Matthew. Eusebius, who quotes Papias (*H. E.* iii. 39), cites also Ir næus (*H. E.* v. 8. 2) and Origen (*H. E.* vi. 25) and adds his own opinion to the same effect (*H. E.* iii. 246). It is difficult to think that this tradition is without foundation in fact.[1] It may seem curious that the Aramaic Gospel has so completely vanished. Some scholars have tried to connect it with the Gospel of the Hebrews, but without success. But one is reminded of Luke's word (Lk. 1 : 1) about the "many" who had set forth narratives of the life of the Master. It does not necessarily follow that Luke had seen and used this Aramaic Matthew, though such a view is entirely probable in itself.

It may very well have belonged to the large number of noble attempts to present the work of Christ. We know also that some of Paul's letters have not survived (1 Cor. 5 : 9). We know that Jesus himself spoke usually in the Aramaic tongue, though also in Greek. It is not surprising that a gospel was written also in the Aramaic. It may even be said that the Aramaic Matthew was earlier than

[1] Cf. Hawkins, *Horæ Synopticæ*, pp. 88, 129.

Mark or Luke, though Mark was written before the Greek Matthew or Luke. It is pure conjecture to give a date to the Aramaic Matthew. Irenæus does date it while Peter and Paul were preaching in Rome, but it is not clear that he is distinguishing the Aramaic from the Greek Matthew. This matter will come up again and may be passed for the moment.

4. *The Greek Gospel according to Matthew.* What is to be said about the present Matthew? What is its relation to the Aramaic Matthew? This is the *crux* of the whole matter. Only a summary can be attempted.

(*a*) One view is that the Greek Matthew is in reality a translation of the Aramaic Matthew. The great weight of Zahn's scholarship is given to this position.[1] He denies that the term "Oracles" as used by Papias is the title of a book; it merely points to the words of Jesus contained in the Gospel according to Matthew to which Papias referred. He considers the translator unknown and dates the translation toward the close of the first century. Some scholars even hold that Matthew himself translated his Aramaic Gospel into Greek.

Allen[2] admits the strength of this position, which has uniform external testimony, if Papias' words be interpreted as above. It must still be held possible, as Allen allows, that this view may be correct. It has grave difficulties which grow out of the comparison of Matthew with Mark. It is not merely that the framework of Mark is in Matthew, but that in a translation from Aramaic into Greek so much of the very language of Mark should be used *verbatim* is indeed difficult to believe. There are also many evidences that the Greek Matthew was composed in Greek and is not a translation.[3]

(*b*) Another view is that the Greek Gospel is a free composition by Matthew himself in more or less independence of the Aramaic Gospel. In other words Matthew wrote

[1] *Introduction to the N. T.*, Vol. II, p. 516. [2] *Int. Crit. Comm. on Matt.*, p. lxxx.
[3] Cf. Plummer, *Exegetical Comm. on Matt.*, 1909.

two Gospels very much alike, one in Aramaic, one in Greek. This, of course, is not impossible in itself. Luke is held by Blass [1] to have produced two editions of both the Gospel and the Acts, one short and one long, but the cases are not exactly parallel. Josephus, however, produced his *Jewish War* first in Aramaic. It was probably shorter than the later Greek edition. The Greek was practically a new work and "shows no traces of its Aramaic parentage." [2] This theory in itself is possible, though it does not account for the relation of the Greek Matthew to Mark, unless the Apostle Matthew himself deliberately used the framework of Mark because Peter's teaching was the main source of Mark's narrative. Few scholars now maintain this position, but see Salmon, *Introduction to the N. T.*, p. 223.

(*c*) The Greek Matthew is the work of another. This is the view of the majority of modern critics. Very strong arguments are adduced for the position that "the unknown constructor of the First Gospel" [3] made use of the Aramaic Matthew or a translation of it into Greek. If this is true, the name is explained, for the Aramaic Matthew is probably taken over nearly as a whole into the First Gospel. The disappearance of the Aramaic Matthew is thus probably accounted for. There is real justification for the use of Matthew's name in connection with it. This theory calls for rather more extended treatment.

V. The Sources of the Gospel of Matthew

1. *The Gospel according to Mark.* Our Second Gospel is generally held to have been used by the author of our Greek Matthew. This matter is worked out carefully by Hawkins,[4] Allen,[5] and Plummer.[6] The subject is treated exhaustively by Allen, who claims that "almost the entire substance of the Second Gospel has been transferred to

[1] *Philology of the Gospels*, 1898.
[2] H. St. John Thackeray, art. "Josephus" in extra volume of Hastings' *D. B.*
[3] Plummer, *Comm. on Matt.*, p. ix.
[4] *Horæ Synopticæ*, pp. 42 ff.
[5] *Comm. on Matt.*, pp. xiii–xl.
[6] *Comm. on Matt.*, pp. xi–xv, xviii f.

the First."[1] The chief exceptions to this statement are Mk. 1:23–28, 35–39; 4:26–29; 7:32–37; 8:22–26; 9:38–40; 12:41–44. The most convincing illustration of the identity in framework between Mark and Matthew is the general analysis in Plummer's *Matthew*, p. xviii: —

Mark		Matthew
1:1–13	Introduction to the Gospel	3:1–4:11
6:14–9:13	Ministry in Galilee	4:12–13:58
6:14–9:50	Ministry in the Neighborhood	14:1–18:35
10:1–52	Journey through Perea to Jerusalem	19:1–20:34
11:1–16:8	Last week in Jerusalem	21:1–28:8

This is a striking fact, whatever the explanation. The present theory holds that Mark's order is the original one and was followed by both Matthew and Luke.

It is not held that Matthew follows Mark in every detail in these chapters. Various portions here and there may come from other sources. In fact, especially in the first half of the book, deviations in the order of the shorter sections are many. But the broad outline holds. The old tradition set forth this same outline if we may judge from the address of Peter at Cæsarea (Acts 10:36–43) and of Paul at Antioch in Pisidia (13:23–37). But the agreement between Mark and Matthew extends to minute details of language. The oral tradition was once relied on by many scholars as alone sufficient to explain the agreements and the disagreements between the Synoptic Gospels.[2] It cannot be denied that the oral teaching played a large part in the preservation of the gospel story. If Mark's Gospel represents in substance the teaching of Simon Peter, the oral teaching in its best form lies at the very basis of this Gospel. Even if the Greek Matthew made use of Mark, as is probably true, there is still need

[1] *Comm. on Matt.*, p. xiii. Cf. also Wellhausen, *Einleitung in die drei ersten Ev.* S. 57 seq. [2] Westcott, *Introduction to the Four Gospels*, p. 212.

to appeal to the oral teaching at numerous points.[1] The memories of the Jews were wonderfully well developed in this direction, as is shown by the long use of the unpointed Hebrew text and the fact that none of the oral law was written down till 200 A.D. It is not held that the Greek Matthew makes a mechanical use of Mark. In many details there are changes, some by way of abbreviation, some by way of expansion. Each writer has his own linguistic style. Thus Mark has "straightway" about forty-one times, while Matthew has this word only seven times, and these come from Mark. Mark has the historic present nearly twice as often as Matthew.[2] The frequent imperfects of Mark become aorists in Matthew. According to this theory a number of editorial notes occur in the midst of the material drawn from Mark. This does not mean that the additional material is of no value. The Evangelist may indeed have had authority for it quite on a par with that of Mark. We have no right to assume that all was invention save what we can now account for. The examples of identity in language between Mark and Matthew (and Luke) belong chiefly to the discourses of Jesus.[3] This occurs even in places where a parenthesis is inserted, as in Mk. 2 : 10; Matt. 9 : 6; Lk. 5 : 24. But it is found also in narrative sentences, as in Mk. 3 : 19; Matt. 10 : 4; Lk. 6 : 16. But if Mark's Gospel has thus been used with freedom, one must maintain that it has also been done with great skill and intelligence. It is not necessary to this theory that one now be able to account for the origin of every word and phrase in the Markan portions of Matthew. Certainly some independence in the use of sources, not to say literary skill, must be credited to one who composed so great a book as the Gospel according to Matthew. On the great value of Mark as a main source of the Gospels of Matthew and Luke, see Burkitt, *Gospel History and*

[1] Cf. Hawkins, *Horæ Synopticæ*, p. 88.
[2] Cf. Hawkins, *Horæ Synopticæ*, pp. 114 ff.
[3] Cf. Rushbrooke, *Synopticon*, 1884.

its Transmission, p. 65 ff. Cf. also Swete's great *Commentary on Mark*.

2. *Q or the Aramaic Logia.* The term "Logia" used by Papias for the Aramaic Matthew has been the subject of a great deal of controversy. Irenæus and the later Fathers generally use "Gospel" (cf. Justin Martyr's "Memoirs" and "Gospels"). The word may mean only Discourses, but this is not its necessary idea, as may be seen from Rom. 3:2. It is clear here that "Oracles of God" includes narrative as well as discourse. The discovery of the "Sayings of Jesus" at Oxyrhynchus[1] has thrown no great amount of light on the subject. They are too fragmentary to be conclusive and most certainly do not represent portions of the Logia of Matthew alluded to by Papias. In itself the term admits the application to a book like the present Gospel according to Matthew, if the other facts called for that conclusion. The most likely theory would be that the Logia of Matthew was chiefly a collection of Sayings of Jesus with the minimum of narrative, just as Mark is mainly narrative with the minimum of discourse. This is borne out by a comparison of the portions of Matthew and Luke which seem to draw on this non-Markan document. But it has to be admitted that the relations of the Greek Matthew and Luke to the Aramaic Logia of Matthew are by no means so certain as seems to be the case with respect to the use of Mark.[2] We may be sure that Luke had access to material not in the hands of the author of the Greek Matthew and *vice versa*. But a considerable portion of the non-Markan sections of Matthew and Luke seem to come from the same or a similar document. Harnack[3] prefers in a severely scientific way, as does Wellhausen,[4] to call this document "Q" (Ger. *Quelle*, source), which has the advantage of not discussing the question of the Aramaic Logia of Matthew at all.

[1] Grenfell and Hunt, *Sayings of Our Lord* (1897); C. Taylor, *The Oxyrhynchus Sayings of Jesus*. 1903

[2] Plummer, *Comm. on Matt.*, p. xvi.

[3] *The Sayings of Jesus*, p. v.

[4] *Einleiting in d. drei ersten Evangelien*, S. 67.

So by Q is meant strictly that portion of the Logia of Matthew used by both Matthew and Luke.

This second source of Matthew and Luke, accepting Mark as the first and main one, is not the only other source. But it is possible to gain a tolerably clear idea of this common source and also to identify it with the Logia of Matthew with a fair degree of probability. This new material is not found in Mark, but is present in both Matthew and Luke, some of it in identical language. Some of this common material may have come from oral tradition, some from other written sources.[1] Allen does not claim as much material for Q as do Hawkins and Harnack. The question is an open one, to be sure, and necessarily hypothetical. The lists of Hawkins [2] and Harnack [3] are here given for what they are worth.

Hawkins (followed below) makes 72 sections common to Matthew and Luke from Q, while Harnack makes out 59. The difference is due to the method of grouping.

Portions of the Greek Matthew from Q or the Aramaic

Matthew	Luke
3 : 7–10	3 : 7–9
3 : 12	3 : 17
4 : 3–11	4 : 3–13
5 : 3, 4, 6	6 : 20b, 21
5 : 11, 12	6 : 22, 23
5 : 13	14 : 34, 35
5 : 18	16 : 17
5 : 25, 26	12 : 58, 59
5 : 39, 40, 42, 44–48	6 : 29, 30, 27, 28, 35b, 32, 33, 36
6 : 9, 10a, 11, 12, 13a	11 : 2–4
6 : 20, 21	12 : 33b, 34
6 : 22, 23	11 : 34, 35
6 : 24	16 : 13
6 : 25–33	12 : 22–31

[1] Allen, *Comm. on Matt.*, pp. xli ff. [2] *Horæ Synopticæ*, pp. 88 ff. [3] *Sayings of Jesus*, pp. 127 ff.

Matthew	Luke
7 : 1, 2b	6 : 37a, 38b
7 : 3–5	6 : 41, 42
7 : 7–11	11 : 9–11, 13
7 : 12	6 : 31
7 : 13, 14	13 : 23, 24 (?)
7 : 22, 23	13 : 23–27 (??)
7 : 24–27	6 : 47–49
7 : 28a	7 : 1a
8 : 5–10, 13	7 : 1b–10
8 : 11, 12	13 : 28, 29
8 : 19–22	9 : 57–60
9 : 37, 38	10 : 2
10 : 7	9 : 2
10 : 10b	10 : 7b
10 : 12, 13	10 : 5, 6
10 : 15	10 : 12
10 : 16a	10 : 3
10 : 24, 25a	6 : 40
10 : 26	12 : 2
10 : 27–33	12 : 3–9
10 : 34–36	12 : 51–53
10 : 37	14 : 26 (??)
10 : 38	14 : 27
10 : 40	10 : 16
11 : 2–11	7 : 18–28
11 : 12, 13	16 : 16
11 : 16–19	7 : 31–35
11 : 21–24	10 : 13–15, 12
12 : 27, 28	12 : 19, 20
12 : 30	11 : 23
12 : 38, 39, 41, 42	11 : 16, 29–32
12 : 43–45	11 : 24–26
13 : 16, 17	10 : 23b, 24
13 : 33	13 : 20, 21
15 : 14b	6 : 39b
(16 : 2, 3)	12 : 54–56 (??)

Matthew	Luke
17 : 20b	17 : 6 (?)
18 : 7	17 : 1
18 : 12, 13	15 : 4, 5, 7
18 : 15, 21, 22	17 : 3, 4
19 : 28	22 : 28–30 (?)
(21 : 44)	20 : 18 (?)
23 : 4	11 : 46
23 : 12	14 : 11
23 : 13 (or 14)	11 : 52
23 : 23	11 : 42
23 : 25	11 : 39
23 : 27	11 : 44 (?)
23 : 29–31	11 : 47, 48
23 : 34–36	11 : 49–51
23 : 37–39	13 : 34, 35
24 : 26–28	17 : 23, 24, 37
24 : 37–39	17 : 26, 27
24 : 40, 41	17 : 34, 35
24 : 43–51a	12 : 39, 40, 42–46

A simpler and less detailed comparison is presented by Wellhausen.[1] Harnack adds to the above Matt. 25 : 29 and Lk. 19 : 26. In broad outline this is the matter considered by modern critics as belonging to Q. Hawkins has given an able discussion of the linguistic characteristics of each of the Synoptic Gospels as a whole.[2] Harnack[3] attempts to give a summary of the characteristics of Q. He finds it to consist mainly of the great discourses of Jesus (portions of the Sermon on the Mount, 5–7; the address to the Apostles, 10 : 5–42; the group of parables, 13; the discourses in 18; the parables of warning of the last day of public teaching, 21 : 28–22 : 14; the woes against the Pharisees, 23; portions of the discourse on last things, 24 and 25). The chief interest centres in the commands of Jesus and the personality of the Lord. He

[1] *Einleitung*, S. 66. [2] *Horæ Synopticæ*, pp. 1–41. [3] *Sayings of Jesus*, pp. 229 ff.

considers it a document of the highest antiquity, older indeed than the Gospel according to Mark.[1] He thinks that in all probability it is a work of Matthew.[2] He holds that it belongs to Palestine while Mark wrote his Gospel in Rome. He sees no literary relationship between the two. On the narrative basis of Mark (the Petrine tradition) has been placed the portrait of Jesus by the Apostle Matthew. In Q Harnack finds "the central theme of the message of our Lord, that is, the revelation of the knowledge of God, and the moral call to repent and to believe, to renounce the world and to gain heaven." He thinks that Q "found its grave in the Gospels of St. Matthew and St. Luke." He places a higher value on Q than does Wellhausen, who seeks to disparage it by means of Mark.[3] But a juster comparison between Q and Mark is made by Harnack.[4] It is to be added that in what is ascribed to Q in Matthew and Luke, some portions may be true indeed in the Markan sections.[5] It must not be supposed that Luke has made use of all of Q nor is it necessary to infer that every portion of Q is preserved in Matthew. As will be presently seen, it is entirely possible that the Logia of Matthew was much larger than the portions used in common by both Matthew and Luke. In particular the Greek Matthew may have drawn a good deal of his special material from Q. Cf. Allen, *Comm.*, p. lvii ff.

Some parts of Mark, though small on the whole, were not incorporated in either Matthew or Luke. It is not clear what was the order of the narrative and discourses in Q. Matthew is so largely topical in arrangement that little can be justly concluded from his order. Luke is more generally chronological, as we can see from comparison with Mark. Probably Luke's order for Q is to be preferred as a rule. It cannot, however, be shown for certain that Matthew has elsewhere grouped into single discourses various addresses that were really spoken on separate

[1] *Sayings of Jesus*, pp. 246 f. [2] *Ibid.*, p. 249. [3] *Einleitung*, S. 73 seq.
[4] *Sayings of Jesus*, pp. 193 ff. [5] Hawkins, *Horæ Synopticæ*, p. 88.

occasions according to Luke's order. The reason for this uncertainty lies in the fact that popular speakers and teachers so often deliver the same sermons and addresses in different places and at different times. Apart from all this Luke has another source (probably several) for much material not in Mark and Matthew.

3. *Other Sources for the Greek Matthew.* The way may have seemed reasonably clear so far, but now we come to the realm of pure conjecture. If we may appeal to the example of Luke (1 : 1–4), we may feel assured that one so skilful and competent, as the writer of the Greek Matthew evidently was, would make diligent use of all the reliable material at hand. He wrote at a time when various sketches of the work and words of Jesus had been written. Several of the Apostles were still alive. Christian traditions were fresh and strong and clear. As he wrote in Palestine, many original sources of information were open to him. There is at any rate a considerable body of material in the Greek Matthew not in Mark and Luke, *i.e.* a portion of this wanting in Q as well as in Mark. He may have had access to a collection of quotations from the Old Testament,[1] but this is by no means certain. Both Matthew 1, 2 and Luke 1, 2 record the birth of Jesus, but it seems clear that they used different sources for their narratives.[2] In the case of Luke the story is told from the standpoint of Mary, while in Matthew that of Joseph is given, each with great delicacy. Luke may have known, while in Cæsarea with Paul, one of the group of women near to Mary. Mary may indeed herself have left a document in Aramaic. In the case of Matthew it is not impossible that this narrative was in Q except that Luke's use of a different story would thus be difficult to explain. But evidently the narrative is ancient and comes ultimately from Joseph himself. Both narratives find their justification as answers to the Jewish slanders then current concerning the birth of Jesus. The story of the

[1] Plummer, *Comm.*, p. xi. [2] *Ibid.*, p. 3.

Virgin Birth is assumed in John 1 : 14 and in Paul's Epistles, though absent from Mark. Allen [1] in his list of passages in the Greek Matthew not explained by the use of Mark or Q gives various "editorial notes." He means that besides other documents and oral tradition the author expresses his individual opinion on various points. This is entirely possible. But, even so, this opinion may be the result of research and be an entirely competent induction from the facts. Besides, one must remember that he is likely to be quite mistaken in labelling a given remark "editorial note." The list of Allen is given below.

Passages in Matthew alone.

1 and 2
3 : 14–15
4 : 13–16
4 : 23–25
5 : 1, 2, 4
5 : 5, 7–10
5 : 13a, 14
5 : 16, 17
5 : 19–24
5 : 27, 28
5 : 31–39a
5 : 41, 43
6 : 1–8
6 : 10b, 13b
6 : 16–18
6 : 34
7 : 6, 12b
7 : 15
7 : 19–22
7 : 28a
8 : 1, 5a
8 : 17
9 : 13a
9 : 26
9 : 27–36
10 : 2a
10 : 5b–8
10 : 16b
10 : 23
10 : 25b, 36
10 : 41
11 : 1, 14, 20
11 : 28–30
12 : 5–7
12 : 11, 12a
12 : 17–21
12 : 22, 23
12 : 36, 37
12 : 45b
13 : 14, 15
13 : 24–30, 35
13 : 36–43
13 : 44–53
14 : 28–31
15 : 12, 13
15 : 23–25
15 : 30, 31
16 : 2b, 3

[1] *Comm.*, p. l ff.

16 : 11b, 12
16 : 17–19
16 : 22b
17 : 6, 7
17 : 13
17 : 20, 24–27
18 : 3, 4, 10
18 : 14, 16–20
18 : 23–25
19 : 1a
19 : 9
19 : 10–12
19 : 28
20 : 1–16
21 : 4, 5
21 : 10, 11
21 : 14
21 : 15b, 16
21 : 19b
21 : 28–32
21 : 43, 44
22 : 1–14
22 : 33, 34
22 : 40
23 : 1–3
23 : 5, 7b–10
23 : 15–22
23 : 24, 28, 32, 33
24 : 10–12, 20
24 : 30a
25 : 13
25 : 14–30
25 : 31–46
26 : 1, 44
26 : 50
26 : 52–54
27 : 3–10
27 : 19, 24, 25
27 : 36, 43
27 : 51b–53
27 : 62–66
28 : 1b–4
28 : 11–15
28 : 16–20

It is not claimed by Allen that quite all of this comes from unknown manuscripts. He picks out several passages as editorial notes like 3 : 14–15; 4 : 23–25; etc. Others consist of quotations from the O. T. like 4 : 13–16; 8 : 17; 12 : 17–21; etc. Nor can it be affirmed positively that none of these sections came from Q (the Logia of Matthew). We can compare Mark with Matthew for the Markan sections, but no such comparison is possible for Q and the Greek Matthew, except where Luke also uses Q. Hence Allen [1] credits a large part of the passages given above to the Logia of Matthew, those like 5 : 3–7 : 27; 8 : 11, 12; 9 : 37, 38; etc. But he frankly admits the doubt about the whole matter.

[1] *Comm.*, pp. lvii f.

In Hastings' *D. C. G.*, in the article on Matthew, Allen suggests that the narrative in Chapters 1 and 2 does not come from the Logia. The same thing may be true of 14:28–31; 17:24–27; 27:3–10, 19, 24, 25, 51–53, 62–66; 28:11–15. It is held also that the O. T. quotations of a "peculiar type" with a special formula come from a catena of Messianic passages. This is possible, but by no means certain. Cf. 1:22, 23; 2:5, 6, 15, 17, 18, 23; 4:14–16; 8:17; 12:17–21; 13:35; 21:4, 5; 27:9.

It is hardly possible on grounds of the Palestinian character of Q to decide clearly what part of the non-Markan sections of Matthew belong to Q and what come from other sources. In the end, therefore, we come to a point quite open to debate. It is becoming in one to be modest in the statements here, as indeed on the whole Synoptic Problem.

It will probably never be possible to label every section of the Greek Matthew with the name of its source, granting that this theory is correct. Nor indeed is it necessary. The author made use of the best sources at hand, as every good historian does. When a book is finished, the marks of the scholarly work are found rather in the finish of the whole than in seams which may betray the sources of the material. And the ancients were not slaves to quotation marks and footnotes, as we moderns are.

According to Burton (*Principles of Literary Criticism and the Synoptic Problem*, p. 53) "the sources of Matt. are the Matthæan Logia, Mark, the Galilean document, and the Perean document, besides certain minor sources." Burton restricts the Logia of Matthew entirely to the Greek Matthew and for the material common to Matthew and Luke he supposes two documents, one a Galilean document, one a Perean document. It is an ably presented theory, but illustrates again the absence of certainty among critics in the realm of the Synoptic Problem. Burton's theory is adopted by Sharman in his *Teaching of Jesus about the Future.*

VI. The Unity of the Book

One must not imagine that the result is a mere patchwork in the Greek Matthew. On the contrary, the writer, whether Matthew himself or another author, has shown great ability in his use of the historical material. He has made a coherent whole, and his own stamp is on the book throughout. In particular in the Markan passages a very great number of minor and some major changes are made to suit the book. The author is not a mere compiler. He has assimilated his material and made abundant use of reliable sources. He wrote early enough to have been himself a participant in the scenes of which he writes, though this is by no means necessary. The proof of the unity of the book can best be shown when we come to the characteristics of the Gospel as a whole. This is not to say that the Markan, Logian, and other sections of the Gospel do not show some special characteristic. But they are due largely to the material used rather than to the style preserved. The style has the mark of the author. Where Matthew and Luke use the same material it is usually different in many points. It is surely not to the discredit of the unknown author if he made use of the Logia of Matthew, the Gospel of Mark, and the best oral traditions of the time with his own knowledge from various sources to give a comprehensive survey of the words and deeds of Jesus.[1]

Is it unscientific also to recall the promise of Jesus recorded in the Gospel of John (14 : 26) that the Holy Spirit would bring to the remembrance of the disciples (oral tradition) much that they had forgotten or misunderstood?

VII. Date of the Gospel according to Matthew

It is not possible to claim certainty for the date of the Gospel according to Matthew. The very late date is held

[1] Cf. B. Weiss, *Comm. on the N. T.*, 1906, Vol. I, p. xv.

by few scholars now since Harnack [1] places it about 70–75 A.D. The question is a complicated one. If the Greek Matthew used Mark and the Aramaic Logia of Matthew, then we have a limit on one side. If the Greek Matthew was used by Luke, we should have a limit on the other. But the relation between the Greek Matthew and Luke's Gospel is not clear enough to form a decisive basis for argument. Luke did use the Aramaic Logia. He may have used the Greek Matthew also. But the date of Luke's Gospel is again in question. It is possible indeed that the Logia of Matthew is earlier than the Gospel of Mark. Matthew wrote in Palestine and Mark in Rome without any connection. There is a story among the early writers that the Apostles tarried in Jerusalem twelve years after the death of Christ (A.D. 29 or 30). If so, Matthew left Jerusalem A.D. 41 or 42.[2] But Peter and James soon reappear in Jerusalem (Acts 12), about A.D. 44.

This is a rather precarious basis for contending that the Logia of Matthew was written before A.D. 42. The thing is possible in itself, but hardly capable of proof. Irenæus (*Hær.* iii. 1. 1) gives date for all the Gospels. He is not very certain about the matter. He names A.D. 61–66 for Matthew, 66 or 67 for Mark, Luke somewhat later. But even so it is not clear whether Irenæus has in mind the Greek or the Aramaic Matthew. It is most likely that the present Matthew is the one that he has in mind. But if he is right about that he is wrong about Mark, if modern criticism is correct in putting Mark before the Greek Matthew. There is no real reason why both the Logia of Matthew and Mark may not have been written before 60 A.D. The apocalyptic discourse in Matt. 24 and 25 is appealed to as decisive on the matter of the date of the Greek Matthew. Maclean [3] argues strongly that the First Gospel must have been written before the fall of Jerusalem,

[1] *Chron.*, pp. 650–656. See table of dates in Moffatt's *Historical N. T.*, p. 273.
[2] Cf. David Smith, *Matthew* in *Westminster N. T.*, p. 8.
[3] Hastings' one-vol. *D. B.*, Art. "Matthew."

since the destruction of the city and the end of the world are blended in a fashion not possible after that great event. On the other hand, Jülicher[1] concludes that a date subsequent to 70 A.D. is "proved by verse 22."[2] Allen and Plummer both contend that the date is just before or just after the destruction of Jerusalem, since the subject is so prominent in the book. In simple truth, the argument can be turned either way. For myself I should say that the date is not later than 70 A.D. and most likely much earlier, how much earlier we have no means of knowing. But a great many of the greatest names in modern scholarship favor a date around 70 A.D. for the Greek Matthew.

VIII. The Historical Value of the First Gospel

If the Gospel was written in Aramaic by Matthew the Apostle and translated by himself or another, it bears the value of the work of an Apostle and an eye-witness. If it was composed freely by Matthew in Greek, the same credit belongs to the book. But if, as is assumed in this discussion, the First Gospel is later than the Aramaic Logia and Mark's Gospel, some may feel that the book hardly stands on a par with the work of an Apostle or of an eye-witness. But that conclusion by no means follows. The Markan portion of the book has on the whole as much value in the Greek Matthew as in the Gospel of Mark. The changes are not serious enough to disparage the worth of the material used. Indeed at this point the worth of Matthew can be tested with care. The changes made are in line with the purpose of the book, as is true of all good histories. The credibility of Mark, with the vivid touches of an eye-witness (Simon Peter), so frequent throughout the book, is one of the accepted canons of criticism. The same test cannot be applied to all of the Aramaic Logia.

[1] *Introduction to the N. T.*, p. 309.

[2] "But the king was wroth; and he sent his armies and destroyed those murderers and burned their city."

But the portions used by both Matthew and Luke (Q), while handled with great independence in the two Gospels, reveal much pains in reporting the words of Jesus. One is reassured that the full value of this document is reproduced. Here, then, we can lean upon Matthew the Apostle and an eye-witness. In the portions not from Mark nor from Q we have all the strength of that oral tradition (provided no other documents were used) which was once so confidently appealed to as sufficient explanation for both likeness and dissimilarities in the Synoptic Gospels. So then the net result of the criticism of the Synoptic Gospels is to bring the subject out of the clouds and to put the whole matter upon a more solid basis than ever before. The case of the Gospel according to Matthew is to be compared with that of the Gospel according to Luke. We happen to know who he is and we have another book by him. Moreover, in his Prologue (Lk. 1 : 1–4) he tells something of his method of research and his pains to be accurate. We know also that Luke used some of the same sources that lie behind the Greek Matthew. We can judge of their relative merits as historians. They write from different standpoints and with different aims; each is consistent in his own way. They vary in many details, and this shows their independence and adds force to their testimony. But the day has passed when the Gospels can be waved aside as mere collections of legends. The supernatural element is in the Aramaic Logia as well as in Mark. The Greek Matthew and Luke are not alone responsible for that. The closer we get to the historic Jesus the surer we feel that he lived and wrought as he is reported in the Synoptic Gospels. It is mere prejudice to refuse the witness of Matthew on the ground of the miracles of Jesus here narrated.[1]

[1] Cf. Allen, *Comm.*, pp. 309 ff.

IX. The Purpose of the Gospel according to Matthew

It is clearly not to present a complete account of the life and teaching of Jesus. No one of the Gospels does that. Each Gospel represents a selection of material for a particular purpose. Mark's Gospel begins with the work of the Baptist, but after the temptation of Jesus it turns to the great Galilean ministry and follows the main events till the resurrection. This narrative, written probably for the Roman world, is itself a bare outline of the chief incidents in the life of Christ. It cannot be accordingly assumed to be the full record to the discredit of what other writers may tell. It is largely an objective narrative, but with a limited field.

The Gospel of Luke is professedly the result of selection from a large amount of original material both written and oral. The historian's method and the historian's aim are manifest in this Gospel from the standpoint of the Greek Christian world.

The Gospel of John, the spiritual Gospel, was written last of all, and supplements the material already given by a small number of wonderful events and dialogues which bring out more distinctly the divine side of Christ's nature and work and the identity in person of Jesus of Nazareth and the Son of God, the Preincarnate Word (Jn. 1 : 1, 14, 18).

The Gospel of Matthew is written in a Jewish Christian atmosphere and for the particular benefit of the Jewish Christians. It is not Pharisaic nor Judaizing, but has a full, rich message for the Jewish Christians, who are also in sympathy with the world movements of Christianity among the Gentiles (cf. Peter and James at the Jerusalem Conference, Gal. 2 : 8 ff.).

In a sense, therefore, each Gospel is an apologetic, an interpretation of Jesus for the benefit of those Christians in a particular crisis. If Mark has in mind the need of the

Roman Christians in the world metropolis, Luke has in mind the Greek Christian world created by the work of Paul. If John, like a theologian, wishes to interpret Christ for a generation in peril from the subtleties of incipient Gnosticism, Matthew speaks to those who need to discriminate between Pharisaic formalism, which had crucified Jesus and hindered Paul's work, and the true spiritual Judaism which had its connection with the teaching of the Old Testament rather than with those who sat in Moses' seat to the dishonor of Moses. But the fact that the Gospels were written with a purpose does not rob them of value. On the contrary, every history worth reading is written with a purpose. A mere chronicle of details is not history. The figure of Jesus is too great for one book or one man, indeed for all books, if we may believe the last Gospel (Jn. 21 : 25). John had probably read the other Gospels and now had added his own to the number. He had heard others who, like himself, knew Jesus in the flesh, tell their story of the Christ. In John's opinion one and all had fallen short of the truth. To say this is not to find fault with the Gospels. Of necessity they must be partial and even one-sided. One can see only one side of a mountain at a time. It is needful, therefore, to combine the Four Gospels into one. Even so the picture of the Saviour is incomplete. But it is the most wonderful portrait in all the world. The charm of these Gospels survives all criticism, all comment.

Even Rénan called Matthew's Gospel "the most important book of Christendom — the most important book which has ever been written." It matters little if men call his literary method artificial. He accomplished the purpose which he had in mind. That is all that can be rightly demanded of any author.

The author seeks to prove that Jesus of Nazareth, though rejected and crucified by the Jewish people, is in reality the Messiah of promise, the true Son of David, the long-looked for Hope of Israel. To the Christians that was a

plain proposition. This was the line of argument used by Peter on the day of Pentecost (Acts 2 : 36), by Stephen in his defence before the Sanhedrin (7 : 52), by Paul to the Jews at Thessalonica (17 : 3) and elsewhere. It was an argument designed for the conviction and conversion of Jews, and the strengthening of the faith of the Jewish Christians. The First Gospel would at once become a powerful document for use among the Jews. The line of argument against the Jewish Christians is answered in the Epistle to the Hebrews, written not far from the same time as the Greek Matthew and possibly to the same people. It is not necessary to take Matt. 1 : 1 as the title of the entire book, though that is possible in itself.[1]

It probably presents merely the genealogy of Jesus, given to prove his Abrahamic and Davidic descent. He belonged to the covenant people and was the true successor to the royal line of David (1 : 1–16). Hence he was born King of the Jews (2 : 2), of a Virgin by the Holy Spirit (1 : 20, 22) and so really God among men (1 : 23), Son of God (2 : 15), and Son of man (16 : 13). He entered Jerusalem as a King (21 : 4 f.) and "died as a claimant to royal power" (27 : 11, 29).[2] In a word it is the true Messiahship of Jesus that this Gospel sets forth. This fact explains the frequent appeal to prophecy about which more will need to be said. Hence arise in large measure the distinctive characteristics of the Gospel which must now be considered.

X. Characteristics

1. *Jewish, but not Judaizing.* "Nothing is, however, more mistaken than to regard the Jewish Christian who clung to the Old Testament as a bigoted Israelite and anti-Pauline."[3] This is finely said. It is a gross misrepresentation to treat James, Peter, and John as the "false brethren" whom Paul so bitterly denounced (Gal. 2 : 4). The

[1] Cf. Zahn, *Introduction to N. T.*, Vol. II, p. 531. [2] Allen, *Comm.*, p. lxvi.
[3] Jülicher, *Introduction to the N. T.*, p. 311.

cordial agreement between Paul the Apostle of the uncircumcision and Peter the Apostle of the circumcision (Gal. 2:7 f.; Acts 15:7–13) ought to have prevented such a misapprehension. James, Peter, and John stood with Paul and Barnabas against the Judaizers who had brought so much trouble to the cause in Antioch and later all over the world.

In a sense all Christianity is Jewish in origin though finally supplanting Judaism. But the Gospel of Matthew represents the point of view of the Palestinian Christians, who loved the Mosaic institutions, even when they foresaw their ultimate decay. This Judaistic type of teaching is seen in the words of John the Baptist, of Jesus himself, in the addresses of Peter in the Acts and in the Epistles, in the Epistle of James. It is in no sense a perversion of pure Christianity nor a failure to see the other side of the picture so powerfully set forth by Paul. In the Gospel of Matthew the world-wide commission of Jesus is given. The Judaistic aspect of Christianity is true but partial. The words of Jesus give abundant foundation for the theology of both James and Paul.[1] The love of the author of the First Gospel for the Jews appears in many details, such as the use of the terms "Holy City" (4:5; 27:53), "Holy Place" (24:15), "City of the Great King" (5:35). It is rather in his general purpose to present Jesus as the fulfiller, not the destroyer, of the Mosaic Law (5:17). He claims that Jesus, not the Pharisees, really represents the spirit of the Old Testament.

2. *Anti-Pharisaic.* There is a polemical tone in the Gospel of Matthew as in the teaching of Jesus, but it is not directed against Paul as that of Jesus was not aimed at the Jews. The Pharisees in the time of Jesus stirred his anger. Indeed it is one of the astonishing things in this Gospel that this Jewish writer (Luke was probably a Gentile, and John wrote long after the destruction of Jerusalem), while writing a powerful "historical apology of the Nazarene"[2]

[1] Cf. Hort, *Judaistic Christianity*, pp. 14–38.
[2] Zahn, *Introduction to the N. T.*, Vol. II, p. 560.

to the Jewish Christians, should also set Christ and his Gospel over against the current Judaism. The culmination of the struggle of Jesus is seen in Chapter 23, where the denunciation is historic in its grandeur. But the exposure of the Pharisees in the debates in 21 and 22 is of almost equal force. It is a gathering storm that reverberates all through the Gospel. John the Baptist called the Pharisees and Sadducees "offspring of vipers" (3:7). Jesus later used the same terms of the Pharisees (12:34). His favorite term for them was "hypocrites" (6:2; 23:13). He called them "blind guides" (15:14), "whited sepulchres" (23:27). The Pharisees plotted against Jesus, resented his violation of their regulations about the Sabbath, his association with publicans and sinners, his independence of their ceremonial rules about meals and many other things. The Gospel of Matthew tells most about this titanic struggle and does it with wonderful power. It is even possible that Chapters 1 and 2 are meant to refute the Pharisaic calumnies about the birth of Jesus.

3. *Catholic in Sympathy.* The Gospel of Luke is not Anti-Judaic nor is the Gospel of Matthew anti-Greek. "The Jew first" was the practice of Paul (Rom. 2:9 f.), first in privilege and peril; but Paul went "also to the Greek." This is precisely the standpoint of Jesus as presented in the first Gospel. The twelve were indeed sent once only "to the lost sheep of the house of Israel" (Matt. 10:6) with express prohibition against entering the land of the Samaritans and the Gentiles. But this was a special tour and the commands applied only to it. Some of these injunctions are expressly withdrawn just before Christ's death (Lk. 21:35–38); and after the resurrection, while on a mountain in Galilee, Jesus likewise withdrew the prohibition about working among the Samaritans and Gentiles, and the rather commanded the disciples to go into the whole world (Matt. 28:19). Cf. also the Jerusalem commission (Lk. 24:47; Acts 1:8). Jesus himself taught in

Samaria (Jn. 4 : 5–42). He healed people from Tyre and Sidon (Mk. 3 : 8) and labored in Decapolis (Matt. 15 : 29–38; Mk. 7 : 31 ff.) and Iturea (Matt. 16 : 13; 17 : 14). The hesitation of Jesus about healing the daughter of the Syro-Phœnician woman (Matt. 15 : 21–28) does not amount to hatred of the Gentiles or unwillingness to bless and help them. It was an unwillingness to prejudice his ministry unduly by activity in Phœnicia.

The disappointment of Christ in the Jews will find expression in his prediction, after the final breach with the leaders in the Temple, that the Kingdom will be taken away from the Jews and given to the Gentiles (Matt. 21 : 43 ff.). The record of this prophecy no more proves than that of the doom of Jerusalem (ch. 24 and 25) that Matthew has become anti-Jewish in feeling, least of all the willingness of the Jewish crowd to take the blood of Jesus on their heads (Matt. 27 : 24 f.). According to Matthew's account of the teaching of Jesus the Gospel of Christ is in harmony with the Old Testament, is vitally related to the Jewish history.

In fact the true Israel, the spiritual Israel, is to include Gentile as well as Jew and is meant for the whole world. He even called this new Israel a "nation" (21 : 43; cf. Paul's "Commonwealth of Israel" in Eph. 2 : 12). They will come from the East and the West (Matt. 18 : 12).

4. *Many Discourses.* The Gospel of Matthew is three-fourths sayings of Jesus. It is chiefly in the Aramaic Logia portion that these discourses occur. It is held by many scholars that in these extended addresses of Jesus (5–7; 10 : 5–42; 13; 18; 21 : 28–22 : 14; 23; 24; 25) we have gathered together into single discourses what Jesus really spoke on various occasions. The fact that Luke reports part of what Matthew has in the Sermon on the Mount in other connections lends color to the idea. It is also in harmony with the general topical method in Matthew's Gospel. But, on the other hand, it is to be noted that popular teachers and preachers often repeat their discourses,

illustrations, and sayings. The element of repetition is not to be overlooked as a factor in the work and words of Jesus. Besides, in the Gospel of Matthew each of these discourses has a more or less distinctly marked local color given it.

The attention is directed to the audience or place, to the beginning and end of the discourse. Is this localization of the discourse merely the addition of the Evangelist? There is not room here for minute discussion of the questions involved. Reference may be made to the preaching of John the Baptist (Matt. 3:1–12; Lk. 3:3–18), where we have extracts from the words of the Baptist on various occasions, that point being made clear by both Matthew and Luke.

But when we turn to Matt. 12:1–8 the time element is distinct in all the Synoptic Gospels. It is presented as one single occasion. So Matthew calls attention to the beginning (5:1 f.) and the conclusion of the Sermon on the Mount (7:28 f.). The same thing is done about the address to the twelve when they are sent on a preaching tour (9:35–10:1 and 11:1). The note of time is even more distinct in the case of the parables in Chapter 13. See "on that day" (13:1) and "when Jesus had finished these parables" (13:53) and Mark's "on that day" (4:35). So again Mark (9:33) is as precise about the place ("in the house") as Matthew is about the time ("in that hour"). Both Mark and Luke give most of the discourse. Matthew, here as in the other instances above, adds what the other Gospels do not have. Exactly this situation is repeated in Matt. 21:28–22:14. Mark and Luke parallel Matthew with almost all of it save the parable of the wedding garment in 22:1–14. Then again the Synoptic Gospels run together from Matt. 22:15–46. Mark and Luke have a very small part of the denunciation of the Pharisees in Matthew 23, but Luke (20:45) expressly locates the discourse at the same time with Matthew's report. The words given here by Matthew suit

nowhere else so well, and do not occur in Luke. We are obliged to accept Matthew's longest report in Chapter 23 as accurate or throw it out altogether. If he is right here, he may be elsewhere. In Matt. 24 Mark and Luke run parallel again with Matthew, except that Matthew adds a few verses here and there, while Mark and Luke do the same thing.

Chapter 25 is unique (Parables of the Virgins, the Talents, the Judgment). But here again these parables belong here or nowhere. As a matter of fact the case for grouping separate discourses in Matthew is whittled down to the Sermon on the Mount and the Parables in Chapter 13. The case for that position is not clearly made out in these passages, especially against Matthew's careful notes of place and audience.

Votaw in Hastings' *D. B.* makes an able argument against the unity of the Sermon on the Mount. In the matter of parables in Chapter 13 the case is much relieved by the change from the house to the seashore and *vice versa.*

Bartlett (Hastings' *D. B.*, "Matthew") thinks that in the Aramaic Logia these discourses existed as connected wholes. The length of these discourses has the effect at any rate of blending with the general topical arrangement of the book.

5. *Topical Arrangement.* This is a fact and is due partly to the kind of material employed, partly to the purpose in mind.

(*a*) The extended discourses just discussed form large blocks of material in themselves (cf. John 4, 5, 6, 6–10, 14–17). It was easy to gather around these great discourses other blocks of material. Each group in itself may or may not be a unit. But the point in particular to note is that the various groups are not arranged in chronological order. Thus, for instance, the Sermon on the Mount (5–7) is placed near the beginning of the Galilean ministry. Here the writer has not followed the order of Mark, who is usually chronological, as in Luke (cf. 1 : 3). In inserting

this block of the Aramaic Logia he has placed it at the beginning of the Galilean ministry and afterwards gives various details which occurred earlier.

The discourse suits remarkably well as a specimen of Christ's teaching. In Chapters 8 and 9 we find a series of miracles, while Chapter 10 gives the mission of the twelve and 13 the group of parables. It is chiefly from 4 : 12–13 : 58 that this topical arrangement appears. In the temptation of Christ, Matthew's order (4 : 1–11) is different from that of Luke, who probably follows the geographical outline. If so, Matthew's is probably the actual order, as it certainly is the logical one. In the season of withdrawal (Matt. 14–18) the order is fairly chronological, as in the rest of the book.

(*b*) Besides, a number of the events discussed in Matthew are grouped around the Old Testament prophecies, particularly Isaiah, as will be shown directly.

(*c*) *Use of Numbers.* The plainest example of this is seen in 1 : 2–17 where (1 : 17) attention is called to the grouping of the genealogy into three fourteens. It is possible to find many other numerical arrangements in the book. Some of these may be accidental. There must be some number used in any list of events or of ideas. It is easy to see a good deal more in such numerical schemes than the author did. I cannot help feeling that even Allen [1] and Plummer [2] have fallen to some extent into this snare. At any rate it is hardly necessary to find a mystical meaning in the seven (or eight) beatitudes, the seven parables in Chapter 13 (but Mark adds another), etc. It is far more probable that whatever numerical scheme may exist is due to a desire for assisting "the memories of oral teachers and of learners." [3] Plummer finds very many triplets like the three temptations (4 : 1–11), the three examples of righteousness (alms, prayer, fasting, 6 : 1–18), three contrasts (7 : 13, 17, 24–27), three signs to the Pharisees

[1] *Comm.*, pp. lxiv ff. [2] *Ibid.*, pp. xix ff.
[3] Hawkins, *Horæ Synopticæ*, p. 131; cf. Plummer, *Comm.*, p. xxiii.

(12:38–42), etc. Some are much more probable than others. The group of five is less frequent. Thus the five great discourses may be divided into five paragraphs each, etc. But why not into seven or ten? There are seven parables in Chapter 13 and seven woes in Chapter 23. Some writers even divide the seven into three and four and find a reason for this artificiality.

Jülicher[1] thinks that his "ingenious system" of groups and his richness of material have both helped to make this Gospel popular.

6. *Quotations from the Old Testament.* These will be discussed in detail in the Commentary. There are just about as many quotations in Matthew as in Mark and Luke combined, Mark having as many in proportion as Luke. The number in Matthew is about sixty or sixty-five, depending on how one combines the verses. Some of them come avowedly from the author of the book (Matt. 1:23; 2:15, 18, 23; 4:15, 16; 8:17; 12:18, 21; 13:35; 21:5; 27:9, 10).[2] One is due to the Scribes (2:6). These are found in Matthew alone, chiefly in the Sermon on the Mount (5:21, 27, 31, 33, 38, 43; 9:13; 12:7; 13:14, 15; 21:16). Here are twenty that appear also in either Mark or Luke or both (3:3; 4:4, 6, 7, 10; 11:10; 15:4, 8, 9; 19:5; 21:13, 42; 22:24, 32, 37, 39, 44; 24:15; 26:31; 27:46). The most of them belong to the words of Jesus, as is almost entirely true in Mark and Luke. John, like Matthew, has comments of his own through the narrative.[3] The quotations from the words of Jesus are chiefly from the Septuagint, with a few exceptions like 5:31, 33, 43; 11:10; 22:24. But those which the author himself introduces into the text "with the formula 'that it might be fulfilled which was spoken by the Lord through the prophets' are mostly fresh renderings from the Hebrew text."[4] This formula is one of the distinguishing traits

[1] *Introduction to the N. T.*, p. 314.
[2] These lists come from Hawkins, *Horæ Synopticæ*, pp. 123 f. [3] *Ibid.*, p. 125.
[4] David Smith, *Matthew* in *Westminster N. T.*, p. 10.

of this Gospel. It recalls the writer's conception of the connection between the mission of Jesus as the Messiah and the Old Testament. It is distinctly a prophetic relation. He wishes to present "the Messianic dignity of Jesus," [1] and he appeals to the Old Testament for that purpose. Various incidents in the life of Jesus as the Messiah were foretold. The summary of the facts is well given by Allen [2]: "His birth (1:22–23) by Isaiah, at Bethlehem (2:6) by Micah, Herod's massacre of the children (2:17–18) by Jeremiah, Christ's return from Egypt (2:15) by Hosea, the settlement of His parents at Nazareth by the prophets, the coming of His herald (3:3) by Isaiah, His own mission in Galilee (4:14–16) by Isaiah, His work of mercy in healing the sick (8:17) by Isaiah, His avoidance of publicity (12:17–21) by Isaiah, His preaching in parables (13:35) by the Psalmist, and the inability of the people to understand them (13:14–15) by Isaiah, His entry as King into Jerusalem (21:4–5) by Zechariah, and the use to which the price of His life was put (27:9–10) by 'Jeremiah.' His betrayal (26:24, 54, 56), His desertion (26:31), and many of the incidents of His death and burial had been foretold in Scripture (27:34, 35, 39′, 43, 57). And of His three days' sojourn in the tomb, Jonah was a type, 12:40." The compression of the facts here justifies this long quotation from Allen. There are difficulties in the use of these quotations in the Gospel. Some of them have an undoubted Messianic reference in the original. Others have apparently merely the historical allusion of the original context. Many are used in the Gospel in the nature of illustrations or repeated fulfilments. It is possible also that the mystical interpretation, common to the Jews (cf. Philo), is sometimes used by the author. But it is to be borne in mind that the history of Israel as the servant of Jehovah really typifies the Messiah as the true

[1] Plummer, *Comm.*, p. xxiv.
[2] *Comm.*, p. lxiv. Cf. also Luckock, *The Special Characteristics of the Four Gospels*, pp. 51–61.

Servant of Jehovah. It is not mere fancy to find parallels to the life of Jesus in the course of Israelitish history. It is to be remembered also that the words of the prophet may have had a Messianic application not clearly understood by him (1 Pet. 1 : 10–12).[1] The particular problem in each quotation will be noted in the Commentary. Mark and Luke also make use of prophecy in connection with Christ.

7. *Christology.* The various terms used in Matthew concerning Jesus call for a brief comment.

(*a*) Son of Abraham (1 : 1). Cf. also 1 : 2, 17. Luke carries the descent back to Adam (3 : 38). Matthew is content to begin with Abraham, the father of Israel.

(*b*) The Son of David (1 : 1, 6, 17; 9 : 27; 12 : 23; 15 : 22; 20 : 30, 31; 21 : 9, 15). Zahn[2] denies that there is any effort to prove that Jesus was a descendant of David, since this was freely admitted on all sides, particularly at the triumphal entry (21 : 9, 15). What is true is that as Son of David he was in the Messianic line and so could be the Messiah. Moreover, the royal dignity of David, lost in the captivity (1 : 11), was recovered in the person of Jesus (1 : 16).[3]

(*c*) The Christ or Christ. Originally the term was used with the article in the sense of the Anointed One = the Messiah (Jn. 1 : 41). The use of it as a mere proper name was gradual and came to be very common (cf. Paul's Epistles). We see it so in Matt. 1 : 1, "Jesus Christ," and "Christ" in 1 : 16.

But in 2 : 4 the Messiah is clearly the idea, not Christ, and probably so in 1 : 17 because of the article in the Greek. See also 11 : 23; 16 : 20; 22 : 42; 26 : 63, as, in fact, is generally true in the Gospels.[4] The translation often obscures the real idea. In these passages we see the purpose of the Gospel to show that Jesus is the Messiah of Old Testament promise.

[1] Cf. Broadus, *Comm. on Matt.*, p. 25. [2] *Introduction to N. T.*, Vol. II, p. 534.
[3] Allen, *Comm.*, p. lxvi.
[4] Cf. Warfield, *Lord of Glory*, pp. 57 ff. But cf. Dalman, *Words of Jesus*, pp. 303 ff.

(*d*) King of the Jews in his birth (2 : 2), in his entry into Jerusalem (21 : 4–5), in his own claim to kingship (27 : 11, 29, 37, 42).

(*e*) Jesus is the common designation in this Gospel (4 : 1, 7, 10, etc.). But Matthew also gives the significance of this name as that of Saviour (1 : 21).

(*f*) Begotten of the Holy Spirit (1 : 18, 20). The true deity of Jesus as "Immanuel, God with us" (1 : 23), is thus grounded in the Virgin Birth of Jesus. All through the Gospel the Holy Spirit is in vital relation with Jesus as in baptism (3 : 13, 16), the temptation (4 : 1), the casting out of demons (12 : 28).

(*g*) Lord. This term is usually applied to Jesus in address (so in 8 : 2). But it is undoubtedly also used,[1] as nearly always in Paul's Epistles, of Jesus as Lord (Matt. 7 : 21; 22 : 43; etc.). The word thus wavers between the human and the divine sense.

(*h*) The Son of Man. This term is used by Jesus alone in the Gospels, except once in Jn. 12 : 34, where the people take it up as a sort of repetition of the words of Jesus, but apparently in a Messianic sense. The term "son of man" is very common in Ezekiel as an address to Ezekiel which emphasized his humanity. It occurs in Acts 7 : 56 and Rev. 1 : 13; 14 : 14 with apparent reference to Dan. 7 : 13 and 10 : 16, 18. The effort has been made to prove that in the Gospels it is a mistranslation of the Aramaic words of Jesus and really means only "a man" (*barnasha*). But Dalman[2] has completely refuted that notion. Besides some of the passages in the Gospels make no sense with this interpretation (Matt. 24 : 37, 39). Most assuredly the high priest did not so understand the term in Matt. 26 : 4 f., nor did the disciples in 16 : 13 f. Cf. also 16 : 27 f. The term is not essentially Messianic though it could be so used. What it does emphasize is the humanity of Jesus and the fact that he was the representative man. Jesus used it in all sorts of connections, when he spoke about

[1] Warfield, *Lord of Glory*, pp. 72 f. [2] *Words of Jesus*, pp. 234–267.

his privations (Matt. 8 : 20) and death (17 : 12, 22), as well as his resurrection (17 : 9) and triumph (19 : 28; 24 : 27). The term suited the needs of Jesus in that he could conceal his Messianic claims except for those who could understand. Perhaps no special connection is to be sought between this use of the term and that in the Book of Enoch and 2 Esdras. The phrase did not become common in Christian literature and remains in the Gospels as the self-assumed appellation of Jesus. The air of mystery still lingers about the phrase. It is most frequent in Matthew. Mark has it fourteen times. Matthew adds nineteen other examples.

(*i*) The Son of God. There is little doubt as to the meaning of this epithet. In the account of the birth of Jesus he is set forth as born of a virgin by the Holy Spirit. He is both Son of Man and Son of God. The one phrase accents his humanity, the other his deity. It is chiefly in the Gospel of John that Jesus calls himself the Son of God (5 : 25; 9 : 35; 10 : 36; 11 : 4). In Matt. 27 : 43 his enemies accuse him of saying "I am the Son of God," or "A Son of God." In 26 : 63 the high priest asks Jesus on oath if he is "The Christ, the Son of God." Jesus admits it in his reply and proceeds to speak of the power of the Son of Man. The high priest thought Jesus guilty of blasphemy and made no sharp distinction between the two terms. In 16 : 16 Peter addressed Jesus as "The Christ, the Son of the living God." The absence of the latter clause in Mark and Luke does not disprove its genuineness, since all the rest of the momentous words of Jesus on this occasion are given alone by Matthew. It may have come from Matthew's Logia. At the baptism of Jesus (3 : 17) he is addressed as the Son of God, as in Mark (1 : 11) and Luke also (3 : 22). Cf. also the transfiguration (Matt. 17 : 5; Mk. 9 : 7; Lk. 9 : 35). The devil calls Jesus "a Son of God," strictly translated (Matt. 4 : 3, 6; Lk. 4 : 39), as does the demoniac in Matt. 8 : 29 (Mk. 5 : 7; Lk. 8 : 28). So the challenge of his enemies in Matt. 27 : 40. But see

"the Son of God" from the demoniac in Mk. 3:11. In Matt. 14:33 the act of worship makes the rather ambiguous Greek plainly "the Son of God." Cf. the exclamation of the centurion in 27:54. There is no doubt at all that Jesus used the term to express his unique relation to God the Father, and accepted it in the same sense.[1] The same idea is really involved in Matt. 11:27, where "the Son" is used with "the Father" in a sense true of no one else than Jesus. The voice of the Father at the baptism of Jesus and at the transfiguration reënforces this interpretation. The presence of the Holy Spirit also at the baptism in the form of a dove reveals the Trinity and makes it easier to credit the genuineness of the trinitarian formula in 28:19.

8. *The Kingdom of Heaven.*

(*a*) The expression is confined to Matthew. Elsewhere we have "the kingdom of God" (Matt. 6:33; 12:28; 19:24; 21:31, 43), the kingdom (4:23; 8:13; 9:35; 13:19, 38; 25:34), the Father's kingdom (13:43; 26:29), his kingdom (12:26; 13:41; 16:28), thy kingdom (6:10; 20:21). The term "kingdom of heaven" occurs thirty-two times in Matthew (3:2; 4:17; 5:3; etc.). Allen[2] takes pains to translate it "kingdom of the heavens" and insists that it has a different sense from "kingdom of God." But that position is more than doubtful. The Jewish reluctance to use the term "God" may be the explanation of "heaven" in this connection in Matthew. The plural may be compared with the Hebrew dual (*shamayim*).

(*b*) The root meaning of "kingdom" is "rule" or "sovereignty." It is the rule of God that is meant by the phrase. This is clearly true in Matt. 6:33; 5:3; 19:14. This reign of God in the heart is the central idea always.

(*c*) It is spiritual, ethical, individual, and a present realization (cf. Matt. 6:33; 11:12; 12:28). The word "is at hand" (3:2; 4:17, etc.) means, not a long distance

[1] Cf. Plummer, *Comm.*, p. xxviii; Zahn, *Comm. zu Matth.*, S. 145 seq.
[2] *Comm.*, p. lvii f.

ahead, but rather nigh to any one who is ready to receive the rule of God.

(*d*) It is personal and gradual in its growth. Cf. the parables in Chapter 13 and 11 : 11; 18 : 1; 19 : 24; 21 : 31.

(*e*) But it has also a pervasive social aspect. Cf. the parables of the mustard seed and the leaven in Chapter 13. See also 21 : 43.

(*f*) This rule of God will have its consummation in the future. See in particular the parables of the tares and the net in Chapter 13, the parables of judgment in 21 and 22, 24 and 25. Most of the teaching concerning this aspect of the kingdom is in apocalyptic form. There are eschatological sayings scattered all through the Gospel, but in Chapters 24 and 25 the matter is nearly all in that type of teaching. We have the books of Daniel, Ezekiel, and Revelation as guides in the interpretation of this teaching, besides the numerous Jewish Apocalypses like 2 Esdras, etc. Allen [1] is so much influenced by the body of teaching that he insists that all of Christ's words about the kingdom are apocalyptic and that the kingdom with Jesus is entirely eschatological and so future. But this is carrying the matter entirely too far. Sanday [2] admits a large element of this teaching, but denies, as against Schweitzer,[3] that it dominates the whole to the destruction of the spiritual and the ethical. As a matter of fact this was merely the form often used by Jesus when he spoke of the future aspect of the kingdom. We must not, like the early disciples, be blind to the spiritual nature of the King Messiah and his kingdom (cf. Acts 1 : 7). The claims of Jesus that he was above the law (5 : 22–44), the temple (12 : 6), the prophets (11 : 9, 11) are not to be set aside as those of a mere apocalyptic dreamer. His kingdom was indeed not of this world in spirit, but he meant it to be the dom-

[1] *Comm.*, p. lxvii ff.; Art. "Matt.," Hastings, *D.C.G.*

[2] *The Life of Christ in Recent Research*, p. 109. Cf. also Muirhead, *Eschatology of Jesus*, p. 83; Dobschütz, Eschatology of the Gospels, 1910.

[3] *Von Reimarus zu Wrede*, 1906; *The Quest of the Historical Jesus* (translation), 1910. Cf. Sharman, *The Teaching of Jesus about the Future*, 1909. Also Mathews, *The Messianic Hope in the New Testament*, 1904.

inant force for righteousness in the world, and it is destined to transform human society by redeeming the individuals. This is to happen, not by a future cataclysm, but the inward change of heart and life. The cataclysm will mark the consummation, but will not produce the regeneration.

XI. Analysis

Theme: Jesus of Nazareth the Jewish Messiah

I. Birth of Jesus in Accord with Prophecy; chs. 1. 2.
   1. His Legal Genealogy traced to Abraham through David; 1 : 1–17.
   2. A Virgin Birth according to Prophecy; 1 : 18–25.
   3. Birth in Bethlehem according to Prophecy; 2 : 1–12.
   4. Flight into Egypt according to Prophecy; 2 : 13–15.
   5. The Occasion of Lamentation as illustrated in Prophecy; 2 : 16–18.
   6. The Home in Nazareth in Harmony with Prophecy; 2 : 19–23.

II. Sketch of John the Baptist, the Forerunner of the Messiah; 3 : 1–12.
   1. The Forerunner himself the Fulfilment of Prophecy; 3 : 1–3.
   2. Description of the Baptist; 3 : 4.
   3. Specimen of his Work and Preaching; 3 : 5–12.

III. The Beginning of the Messianic Work of Jesus; 3 : 13–4 : 11.
   1. Baptism of Jesus by the Baptist; 3 : 13–17.
   2. The Conflict with Satan over Mission of the Messiah; 4 : 1–11.

IV. Galilee the Main Scene of the Messianic Activity. Representative Examples of Christ's Words and Deeds; 4 : 12–13 : 58.
   1. The New Home of Jesus; 4 : 12–16.

2. The Messianic Message; 4 : 17.
3. Four Followers won; 4 : 18–22.
4. The First Tour of Galilee with these Four; 4 : 23–25.
5. Exposition by Jesus of Righteousness in Terms of the Kingdom of God; Chs. 5–7.
   (1) Circumstances of the Discourse; 5 : 1 f.
   (2) Introduction to the Discourse, the Kind of People who compose the Kingdom; 5 : 3–16.
   (3) The Theme of the Discourse, Christ's Idea of Righteousness contrasted with the Current Jewish Teaching; 5 : 17–20.
   (4) The Argument Developed; 5 : 21–7 : 12.
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ABBREVIATIONS

AV	Authorized (King James) Version.
Gk.	Greek.
LXX	Septuagint.
Mg.	Margin.
M	Markan Source.
Q	Logia of Matthew common to both Matthew and Luke.
R	Remainder of Matthew from various sources (Logia, Oral Tradition, Editorial Comments, etc.).
SV	Standard American Version.

THE GOSPEL ACCORDING TO MATTHEW

Theme: Jesus of Nazareth the Jewish Messiah

I. Birth of Jesus in Accord with Prophecy, 1 : 1–2 : 23

1. *His Legal Genealogy traced to Abraham through David,* 1 : 1–1 : 1–17.

1. [1] The book of the [2] generation of Jesus Christ, the R
son of David, the son of Abraham.

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[1] Or, *The genealogy of Jesus Christ* [2] Or, *birth:* as in ver. 18.

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1. **Book.** The Greek word is the one from which we get "Bible." The natural meaning would include the entire Gospel, and some scholars so interpret it, but on the whole it is more probable that the specific reference is to the discussion of the birth of Jesus in Chapters 1 and 2. Some apply it only to 1 : 1–17. Cf. Gen. 5 : 1, "the book of the generations of Adam." **Generation.** This English word, like the Greek in the original, is ambiguous, but "lineage" is the most probable rendering; "the book of the lineage" of Jesus Christ. **Christ.** A proper name from the later point of view, and naturally so used in this introductory title. "Jesus Christ" does not occur elsewhere in Matthew, except in 1 : 18, "Christ Jesus" not at all. In 1 : 16; 27 : 17, 22 the words "Jesus" and "Christ" are separated. "Christ" alone as an official name is found in 26 : 68, "thou Christ," where his enemies taunt him with the word. The other passages in Matthew are translated "the Christ" (1 : 17; 2 : 4; 16 : 16, 20; 23 : 8; 24 : 5) in this version, and rightly so, since the article is used. On meaning of the term see note on Matt. 16 : 16. **David.** Not merely Davidic descent; the Son of David was

R 2. Abraham begat Isaac; and Isaac begat Jacob; and
3. Jacob begat Judah and his brethren; and Judah
begat Perez and Zerah of Tamar; and Perez begat
4. Hezron: and Hezron begat [1] Ram; and [1] Ram begat
Amminadab; and Amminadab begat Nahshon; and
5. Nahshon begat Salmon; and Salmon begat Boaz of
Rahab; and Boaz begat Obed of Ruth; and Obed
6. begat Jesse; and Jesse begat David the king.

[1] Gk. *Aram.*

a Messianic term (Matt. 21:9. Cf. also 9:27; 15:22; 20:30 f.; 22:42). Jesus himself made no claim to his Davidic descent, probably because he would have been understood as claiming a political kingdom. **Abraham.** As the son of Abraham, Jesus was the heir of the covenant made to Abraham, the father of the Jewish people. It was not necessary to take the genealogy of Jesus further. This introductory sentence is in a sense an argument for the author's thesis.

2. **Begat.** The word does not necessarily mean immediate ancestor or actual father. It does mean that the line of descent runs thus. The precise fact in each example cited has to be learned from the Old Testament. **Brethren.** Not necessary to the genealogical line, but mentioned as an interesting detail.

3. **Zerah of Tamar.** It is not perfectly clear why this item is added. The line goes on through Perez and Hezron. Zerah is not counted in the list of fourteen. The story of the birth of the twins Perez and Zerah (Gen. 38:27–30) is one of shame, and a still more shameful story is that of the ruin of Tamar (Gen. 38:13–26). The interest of the author in these details may be purely historical, as they are out of the ordinary. It is possible that the grace of God in Christ, the friend of sinners, as he was often called, may have been the motive in the author to show the fulness of God's grace to sinners in the previous history of Israel. It is a bit remarkable that of the four women mentioned in the genealogy three (Tamar, Rahab, and Bathsheba) were sinful. To us that fact would seem a reason for not mentioning them. Ruth was a Gentile and the ancestor of David.

5. **Rahab.** The mention of Rahab is due, of course, primarily to the part that she played in the conquest of Jericho by Joshua (Josh. 2:1, 3; 6:23). She is included in the roll of heroes of faith in Hebrews (11:31). **Ruth.** If any women should be

And David begat Solomon of her *that had been the* R
7. *wife* of Uriah; and Solomon begat Rehoboam; and
8. Rehoboam begat Abijah; and Abijah begat Asa; and
Asa begat Jehoshaphat; and Jehoshaphat begat
9. Joram; and Joram begat Uzziah; and Uzziah begat

mentioned in the list, it is not hard to see the reason for naming Ruth. She was not merely a Gentile who brought Gentile blood into the ancestry of Jesus. She was also the subject of one of the most beautiful books in the Old Testament. She was, besides, near to the time of David. Like the other women she is not counted in the fourteen.

6. **David the king.** Very conveniently the first group of fourteen concludes with David. He was the recipient of the promise for a spiritual kingdom. This was only fulfilled in the Messianic sense. The Messiah was to be the true son of David. So the title "King" is given here to David. The Messiah was to be king as well as prophet and priest. This kingly rule was foreshadowed by that of "David the King." His was the great royal name. It is surely hardly necessary to find in the numerical value of "David" in Hebrew (4 + 6 + 4 = 14) the reason for the division into fourteen. The division itself is a convenience to the memory and no better places for a break could be found than the name of David and the Captivity. The name of David marked the beginning of the great royal line, while the Captivity signalized the end of that rule and the beginning of exile and bondage. For the sources of these names in this list of fourteen see Ruth 4:18–22; 1 Chron. 2:55–15.

6. **David.** The first name in the second fourteen is that of David and the last is that of Jechoniah. But it seems clear that Jechoniah is not meant to be counted in this list, but only in the third list. There are thus fourteen in the second list only by counting David twice. This is an artificial method, to be sure, but the division itself is merely a numerical device for the eye and the memory. Perhaps the marking of the end of the second fourteen by an event rather than a man is the reason that Jechoniah is not counted. **Her that had been the wife of Uriah.** The ellipse in the Greek causes no difficulty because the feminine article alone is common where "wife" is not expressed. The dreadful sin of David toward both Uriah and Bathsheba is not here told, but it is the background of the allusion (2 Sam. 11 and 12).

8. **Uzziah.** The names of three kings (Ahaziah, Joash, Amaziah) are omitted in the line between Joram and Uzziah. In

Jotham; and Jotham begat Ahaz; and Ahaz begat
10. Hezekiah; and Hezekiah begat Manasseh; and Ma-
11. nasseh begat Amon; and Amon begat Josiah; and
Josiah begat Jechoniah and his brethren, at the time
of the [1] carrying away to Babylon.
R 12. And after the carrying away to Babylon, Jechoniah
13. begat Shealtiel; and Shealtiel begat Zerubbabel; and

[1] Or, *removal to Babylon.*

all probability the writer leaves them out on purpose in order to bring his scheme into three fourteens. The term "begat" does not demand that Uzziah be the immediate son of Joram, but only a direct descendant. Cf. "Jesus Christ the Son of David the Son of Abraham." See 2 Chron. 22 : 9 for similar omission in O. T. genealogy. It is a common thing in the O. T. lists. In fact it is more than likely that an omission occurs in the first fourteen in verses 4 and 5. Between Hezron and Nahshon only two names occur for four hundred years. Cf. Gen. 15 : 13–16. Then also the name of Eliakim is not given between Josiah and Jechoniah in verse 11. So also King Jehoiakim is not mentioned.

11. **Brethren.** They were the "uncles" of Jechoniah in reality, sons of Josiah, his grandfather (1 Chron. 3 : 14; 2 Kgs. 24 : 15). The term "brethren" could cover blood relatives in that sense. **At the time of.** Not to be pressed too closely. Josiah died eight years before the captivity and note omissions above.

12. **Carrying away to Babylon.** This great event was one of the landmarks in the history of Israel and properly is placed on a par with the reign of David in the division of the periods. Jechoniah was eight years old at the time of the captivity (2 Chron. 36 : 9) or eighteen apparently from 2 Kgs. 24 : 8. The word "after" denotes the beginning, not the close, of the exile. It is not the period of exile that is taken as the point of division, but rather the entrance upon the time of exile. It was captivity, but the Greek word translated "carrying away" or "removal" is an euphemistic term in this connection. **Shealtiel.** The Greek form is Salathiel. He is given as the father of Zerubbabel in Ezra 3 : 2; 5 : 2; Neh. 12 : 1; Hag. 1 : 1; 2 : 2; Lk. 3 : 27, but in 1 Chron. 3 : 19 Pedaiah is said to be the father of Zerubbabel. Shealtiel had a brother of this name. The evidence is in favor of Shealtiel. It is, of course, possible that Shealtiel may also have had a son named Pedaiah.

13. **Abiud . . . Jacob.** These nine names fall outside of the

Zerubbabel begat Abiud; and Abiud begat Eliakim;
14. and Eliakim begat Azor; and Azor begat Sadoc; and
15. Sadoc begat Achim; and Achim begat Eliud; and
Eliud begat Eleazar; and Eleazar begat Matthan;
16. and Matthan begat Jacob; and Jacob begat Joseph

Old Testament record. One is not justified in rejecting them for that reason. The Jews kept their genealogies carefully. We have no means of knowing how many names are skipped in this list.

16. **Joseph.** The natural meaning of the use of "begat" with Joseph is that it is the real lineage of Joseph that is given. If Jesus was not the actual son of Joseph, the genealogy would not then be the real lineage of Jesus, but only his legal genealogy. But before Jewish law and custom Jesus as the son of Mary, the wife of Joseph, would be the legal son of Joseph. His legal genealogy was that of Joseph. Hence Matthew, writing for Jews, to prove the Messiahship of Jesus, traces the lineage through Joseph. This point is much disputed, but on the whole this seems the most natural interpretation. The genealogy of Jesus given in Luke 3:23–38 is in the opposite order to that in Matthew and goes all the way to "Adam, the son of God." Jesus is there brought into relation with mankind as "the son of man" and man is linked directly to God. Luke, because of the inverse order, uses the expression "son of" rather than "begat" as in Matthew. The line from David back to Abraham is the same as in Matthew, except that Aram appears as Arni in most manuscripts. But from Joseph to David the lines are distinct, save in Shealtiel. It is a question calling for more detailed discussion than is permissible here. The most probable explanation of the difference is that Luke is giving the real genealogy of Jesus through Mary. This is the phase of his lineage that would have interest for his Greek readers, not the legal genealogy of Joseph. Hence the difference. Indeed, Luke (3:23) almost implied by the parenthesis "as was supposed" that he is not going to give the genealogy of Joseph, though he mentions his name in passing. The order of the words in Lk. 2:5 is ambiguous in the Greek, and it is not clearly there stated that Mary belonged to the family of David as did Joseph, but in Lk. 1:33 the angel Gabriel is represented as saying to Mary that God will give to her son "the throne of his father David." All things considered it seems probable that Mary also was a descendant of David. **The husband of Mary.** This is the chief distinction of Joseph. Matthew tells the story of the birth of Jesus from the standpoint of Joseph, as Luke gives it from

the husband of Mary, of whom was born Jesus, who is called Christ.

R 17. So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

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the point of view of Mary. Joseph, it must be noted, bears himself in the noblest manner in very trying circumstances. He was evidently a true man and worthy of his wife. **Of whom was born Jesus.** This reading distinctly denies that Joseph was the real father of Jesus. The genuineness of this text is questioned by some, since the Sinaitic-Syriac Palimpsest reads: "Jacob begat Joseph. Joseph, to whom was betrothed Mary, the Virgin, begat Jesus called the Christ." It is improbable that this Syriac reading is the true text, since in 1:18–20 the present text is found. We probably have in the Syriac Ms. an early corruption of the text in the interest of Ebionitic teaching which denied the deity of Jesus. The "Ferrar" group of manuscripts have the reading: "Jacob begat Joseph, him to whom was betrothed Mary the Virgin, she who bare Jesus the Christ." But the accepted text is the genuine one and is in harmony with the rest of Matthew's narrative. Some scholars, however, consider it possible that the change here was made in the opposite direction from the reading which suggested the actual paternity of Joseph to the present text. **Christ.** The word is here used as a proper name without the article in the Greek, but with the intervening article and participle "who is called." Cf. "the Christ" in verse 17 = the Messiah.

17. **So.** The inferential particle merely refers to the artificial arrangement already made, not to any logical necessity in the matter. **All.** He does not mean all the possible or actual generations, but all that he has named in his lists. **Generations.** Here in the plural in the sense of "birth" and used of each of the persons mentioned. It is the same word found in 1:1. **Fourteen.** It would be possible to get the three fourteens by counting Jechoniah twice instead of David twice. But the fact that David is here named as the end of the first list and that his name heads the second list in this summary argues for David as the one who is counted twice. It was long ago pointed out that the three (a favorite number in Matthew) divisions here correspond with three great periods of Israelitish history (judges, kings, priests: or theocracy, monarchy, hierarchy). They also mark the rise,

2. *A Virgin Birth according to Prophecy*, 1:18–25

18. Now the birth of Jesus Christ was on this wise: R
When his mother Mary had been betrothed to Joseph,
before they came together she was found with child of

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decline, and ruin of the government and of the religious life of the people. The mountain peaks of Israelitish history are Abraham, David, the Babylonian Captivity, Christ.

18. **Birth.** The same Greek word as "generation," 1:1, but "birth" is clearly the correct translation here, as may indeed be true of 1:1. **Jesus Christ.** The text is not absolutely certain, though this is probably correct. The two words give in a condensed form the theme of the whole book, the Messiahship of Jesus. **On this wise.** The author writes with an air of conscious truthfulness, fully aware of the great significance of his narrative. The style of narrative contrasts strongly for the better with the somewhat similar matters told in the legends of the birth of heroes from the union of gods and women. The apocryphal gospels lack the delicate restraint shown here. One is not justified in branding the narrative of Matthew as legendary because of the element of wonder in it. The birth of Jesus is a fact, the most transcendent fact in the history of this planet since the appearance of man upon it. The explanation offered by Matthew's Gospel is in harmony with the life and character of Jesus as told in all the Gospels and as interpreted in the Acts of the Apostles, the Epistles, and the Apocalypse. The denial of this explanation brings graver problems than it solves. The independence of Luke's narrative of the birth of Jesus as to the source and point of view really strengthens the evidence from the points of agreement, viz. the virgin birth, the agency of the Holy Spirit, the appearance of the angel. There is a reason for the appearance of the angel to both Mary and Joseph. Mary was perplexed and full of fear and joy. The wonder and the glory of her case did not free her from very obvious difficulties. The message of the angel was needed. But Joseph was likewise to be troubled with a righteous man's gravest apprehension. It is to be remembered that Mark probably wrote his Gospel in Rome, where the birth of Jesus may have created no interest as it had not apparently in the apostolic preaching (cf. Acts and Paul's Epistles). But by the time the Greek Matthew and Luke's Gospel were written there was felt to be need to tell the truth about this matter, probably in answer to the calumnies of the Jews. There was at first then a proper reticence on this subject in public discussions probably till after the death of Mary. **Betrothed.** According to Jewish

19. the Holy Ghost. And Joseph her husband, being a
righteous man, and not willing to make her a public
20. example, was minded to put her away privily. But
when he thought on these things, behold, an angel of
the Lord appeared unto him in a dream, saying, Jo-
seph, thou son of David, fear not to take unto thee
Mary thy wife: for that which is conceived in her is
21. of the Holy Ghost. And she shall bring forth a son;

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custom this was a legal bond and could not be broken except by a practical divorce.

19. **Joseph her husband.** He is so called before marriage as is Mary named his "wife." Cf. Dt. 22:24. One could wish for more details about the lives of both Mary and Joseph. Those that Luke gives about Mary do not justify Mariolatry, but they do present a woman of the purest, highest character and one who merits more consideration than some Protestants give her. **Righteous man.** A religious man and so not able to go on and carry out the marriage contract, but also a kindly man and so not willing to report her to the authorities and make a formal application for divorce by judicial procedure. The law (Dt. 22:23 f.) required stoning for an adulteress, but it was not understood as compulsory. Joseph would hardly have considered as necessary that extreme measure. He declined to make her a public example by exposure. Hence he decided on a private arrangement with a bill of divorce (Matt. 5:31). Mary with her child would thus be left in the house of her parents. **Minded.** The word in the Greek indicates definite purpose rather than mere desire.

20. **Thought.** It is the aorist participle in the Greek and suggests a crisis in his perplexities in this matter. **Angel.** In Lk. 1:26 it is the angel Gabriel who appeared to Mary. **Dream.** In Matthew alone in the N. T. dreams are a frequent means of communication by God (1:20; 2:12, 13, 19; 27:19). Cf. also Acts 2:17. **Son of David.** This fact confirms the interpretation of the genealogy above as that of Joseph and merely the legal genealogy of Jesus. **Fear not.** He had feared to take her. He is called to courage, to dare face public opinion in this matter. It is easier to front a battle line. **For.** The reason is as surprising as the command. He was commanded to go against his own convictions and the custom of his people. That required a remarkable reason.

21. **Son.** Joseph is told the whole truth which he has to face.

and thou shalt call his name JESUS; for it is he that
22. shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

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Cf. Gen. 17:19, the birth of Isaac. **Shalt call.** The angel now assumes that Joseph will acquiesce in the demand here made upon him. The appeal is to the religious hopes of his people as well as to the highest part of Joseph's nature. **Jesus.** It is the Greek form of Joshua (Josh. 1:1). But this in turn is contracted from Jehoshuah (Num. 13:16) and means "Jehovah is salvation." Sometimes it appears also as Jeshua (Neh. 7:7, etc.). Hence Jesus in the Greek. The name is not infrequent for various persons (1 Sam. 6:14, 18; 2 Kgs. 23:8; Josephus, *Ant.*, VI. 6. 6. etc.). But the great captain who led the people into Canaan is the one usually in mind when this name is used. Another prominent Joshua was the high priest who came with Zerubbabel back to Jerusalem from exile (Ezra 2:2). In a real sense as spiritual King and spiritual priest Jesus was like both of these Joshuas of old. He is become the true Joshua of Israel. **For.** The reason for this name given to Mary by the angel (Lk. 1:31 f.). The reason is the expansion of the etymology of the name. Cf. Ps. 130:8. The term "Saviour" will be applied to Jesus as a just translation of his work into a Greek word. Joseph is not here told that it is only the spiritual Israel (including both Gentile and Jew) who will be freed from their sins. That is a matter that time will make clear (Rom. 9:6, 25), but Simeon will see that "the child Jesus" will be "a light for revelation to the Gentiles, and the glory of thy people Israel" (Lk. 2:32). It is clear that the Messiah is not to be a political ruler, as the people had come to think under the teaching of the Pharisees. He will have a greater task than that of ridding Palestine of the Romans. He will undertake to rid men of their sins.

22. **Now all this is come to pass.** Do we have still the words of the angel? Or does the author here add his own comment? This phrase occurs three times in Matthew. In 21:4 the language is ambiguous, but most probably gives the comment of the writer. In 26:56 we seem most naturally to have the words of Jesus. In the present instance opinion is divided, but it is on the whole more probable that we have the author's comments, since, when the angel spoke, none of these things had come to pass. **That it might be fulfilled.** This is a formula of quotation common in Matthew (2:15, 23; 4:14; 8:17; 13:35; 21:4; 26:56). It is not used of result, but only of purpose. But it is the divine

23. Behold, the virgin shall be with child, and shall bring
forth a son,
And they shall call his name Immanuel;
24. which is, being interpreted, God with us. And Joseph
arose from his sleep, and did as the angel of the Lord
25. commanded him, and took unto him his wife; and

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purpose in the correspondence of the two events, not necessarily the prophet's own idea. The prophet usually saw only the immediate historical perspective, though sometimes the future Messianic correspondence was dimly in his eye (1 Pet. 1:10–12). In the present instance it is not necessary to suppose that the prophet (Isa. 7:14) had the Messiah in his mind at all. He did use language that suited the immediate historical situation and it has found a wonderful parallel in the birth of Jesus. Hence the author of the Gospel feels justified in saying that it was a designed coincidence on the part of the Lord who spoke the original prophecy through the prophet. One needs to remember that the unifying force in Israelitish history and Scripture is God himself. His purpose runs through it all. Certainly the chief interest that the author of this Gospel has in the O. T. is the religious use of it to illustrate the life of Jesus the Messiah. The quotation in this instance is substantially from the LXX.

23. **Virgin**. The context in Isa. 7:10–17 shows that the birth of the son of a virgin (or maiden) was to be a sign to Ahaz. There was then of course the historical application. The Hebrew word for "virgin" is *almah* (one not yet a wife), not *bethulah* (one who will not marry). Some modern scholars think that Isaiah really had in mind a supernatural birth of a child in the time of Ahaz and was using current mythological terms for that idea. **Immanuel**. This was to be the actual name of the child born in the time of Ahaz, Emmanuel in the Greek. It is a Hebrew word and means, as is explained, "God with us." The word of itself does not imply incarnation. In the instance in Isa. 7:14 it was a visitation of God with power in connection with the incident. But here much more is put into the phrase because a real incarnation of God has taken place in the person of Jesus. It is easier to see a correspondence after the event has occurred.

24. **Did as the angel of the lord commanded him**. When he awoke from sleep, he did not dismiss the dream as a mere dream. On the contrary Joseph promptly completed the marriage ceremony and took Mary under the shelter of his own house.

25. **Knew her not till**. The only natural meaning of this

knew her not till she had brought forth a son: and he called his name JESUS.

3. *Birth in Bethlehem according to Prophecy, and Reception of the Child King*, 2:1–12

2. Now when Jesus was born in Bethlehem of Judæa R
in the days of Herod the king, behold, [1] wise men from

[1] Gk. *Magi*. Cf. Esther 1:13; Dan. 2:12.

language is that Joseph did live with Mary as husband with wife after the birth of the child Jesus, though not before. The imperfect tense in the Greek makes the point still plainer. The brothers and sisters of Jesus (Matt. 13:55 f.) are therefore probably the children of Joseph and Mary, born after Jesus, and strictly half-brothers and half-sisters of Jesus. This is a much disputed question, but the natural explanation is the one here given. **He called.** Joseph, as the reputed father, names the child Jesus according to the angel's instructions, which had been given also to Mary (Lk. 1:31).

1. **Bethlehem.** The allusion to the place seems incidental and assumes knowledge of the fact on the part of the readers of the Gospel. This is the first mention of the place and there is nothing told about the home in Nazareth and the journey to Bethlehem given by Luke (2:1–7). The chief interest of Matthew is not in this aspect of the matter, but in the fulfilment of prophecy, in the reverence done the child by the scholars from the east, and in the hostile spirit of Herod. There was another Bethlehem in Zebulon (Galilee). Cf. Josh. 19:15. This Bethlehem in Judea is associated with Ruth. The name means "house of bread." Here David was born. Here also was born the Son of David. **In the days of Herod the king.** The point of time does not seem very precise as we count time. But at least we know that the birth of Jesus was before the death of Herod the King (or the Great, as he was usually called; cf. also Lk. 1:5). That event took place, according to Josephus (*Ant.* xvii. 6) in the year B.C. 4. This fact is obtained not merely from an eclipse of the moon which is mentioned by Josephus, but also from the length of the rule of Archelaus. A good many lines of argument converge in B.C. 5 as the year of the birth of Jesus. The new discovery of the fourteen years cycle for the periodic census instituted by Augustus argues for a rather earlier date, say B.C. 7. The somewhat vague expression of Matthew here does not necessarily mean that

2. the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east,

he was uncertain himself on the point. Cf. also Lk. 2:1. The ancients seldom felt the need for exact dates that moderns like. The character of Herod the Great is drawn with great vividness by Josephus (*Ant.* xiv–xviii). He was an Idumean, a friend of the Romans, fond of Greek customs, hated by the Pharisees and the Jews generally for his innovations and cruelties, but a man of great vigor and force of character. He had rebuilt (or begun to rebuild, rather) the temple. His will had been changed several times because of suspicions towards and jealousies between his various sons and his wives, mother, sister, and mother-in-law. Even now he was in poor health and abnormally sensitive about any question that affected the succession after his death, which he knew was not far off. **Wise men from the east.** The Greek word *mago* (Latin *magi*) is the one from which we get magic, magician. The word in itself merely means "great." Cf. Simon "Magus" in Acts 8:9 f., who gave it out that "he was some great one." Greatness in learning often seems magical to the popular mind. The interpretation of the star by these men has suggested to many that they were astrologers, not mere astronomers, a fine distinction drawn in more recent times. This is possible, but not certain. But at any rate they are represented as men of learning and of insight. Hence the term "wise men" well combines both conceptions. There is no proof that they were kings. We are not told from what part of the east they came, nor how many they were. The mention of three gifts does not show that they were three in number, least of all that they were respectively representatives of the races descended from Shem, Ham, and Japheth. The historical character of this visit has been vigorously attacked, but on insufficient grounds. There was a general expectation that a Deliverer of the world would come from the east (Virgil, *Eclogue* iv). Some held that he would be a Jew. This expectation may have been an indirect reflection of the Jewish messianic hope, since the Jews were scattered all over the world. There is no adequate reason to doubt the reality of this visit. The east had long been the home of culture and in Babylon the stars were studied from many points of view. These magi may even have all come from the same country. **Jerusalem.** They had interpreted the appearance of the star to mean the birth of a new King of the Jews. Hence they came to the capital of Judea for further information.

2. **Where.** They seem to have made a general inquiry, questioning those whom they met in Jerusalem. The question relates

3. and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with

only to the place, not to the fact. Their own inference drawn from the star is assumed as true. **King of the Jews.** Herod is still King of the Jews and he has made a new will for the succession. But in the minds of the wise men the expression has reference to that Deliverer of the World looked for by the Jews and others. They are plainly not Jews themselves, though the new-born king is a Jew who is to have a world-wide dominion of some sort. Hence the appeal to their homage. How far they apprehended the nature of this king and his kingdom is largely speculative, though the worship rendered by them to the Babe at Bethlehem suggests more knowledge than we should otherwise suppose. **His star.** Both of these words occasion difficulty. Why "his" star? The connection of stars with birth is very common among the ancient astrologers. Magi at the birth of Alexander the Great predicted, according to Cicero, that the destroyer of Asia was born. Why the magi associated a star with the birth of the long-expected King of the Jews we have no means of knowing. According to Balaam's prophecy the Messiah himself was to be the Star (Num. 24 : 17). There is nothing in the Old Testament concerning a star connected with the birth of the Messiah. The magi made the connection themselves and drew their own inferences. The chief difficulty, however, concerns the star itself. All sorts of theories have been advanced to explain the appearance of an unusual star at this time. The conjunction of the planets Jupiter and Saturn about that time (year of Rome 747) is held by some to be the explanation. But the conjunction, as a matter of fact, was never very close. Others find here the sudden flashing up of a new sun from the collision of two dead worlds. Others see in it a comet. Others again consider it a miracle granted to the magi to guide their steps. It is not necessary that astrology should be true or that the magi should have had accurate scientific data for them to have been providentially led. **In the east.** It is not probable that the magi meant that the star was in the east, but rather that they were in the east when they saw the star, which was apparently in the west or southwest. Indeed, it is entirely possible that "in the east" is a mistranslation for "at the rising." The plural (cf. vs. 1) is usual for "the east." The meaning would then be that we saw a star as soon as it appeared on the horizon. This interpretation would go well with the notion of comet. **Worship.** They seem to mean more than to do obeisance or show respect. They may or may not attribute deity to the Child, but they attach some divine significance to his birth.

4. him. And gathering together all the chief priests and scribes of the people, he inquired of them where the
5. Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

Cf. vs. 11. In vs. 8 Herod's use of the term is probably by way of mockery. The word occurs thirteen times in Matthew.

3. **Heard it.** As he was bound to. A matter of so much importance was certain to come to his ears sooner or later. **Troubled.** Perhaps after all none of his sons would succeed him, but a new dynasty be established, as the Pharisees had already predicted. A new king, whose birth had aroused interest so far from home, might even be a rival to Herod himself. **All Jerusalem.** They were troubled because Herod was troubled. They knew by sad experience what he could do when enraged by jealousy.

4. **Chief priests.** Probably a meeting of the Sanhedrin is called by Herod. "Elders" are not here mentioned, but "scribes of the people" is like "elders of the people" in Matt. 26:3. Cf. 16:21 for all three classes in the Sanhedrin. It is objected by some that, since Herod had once slain so many members of the Sanhedrin, they would not now respond to such a call from him. But the effect may have been just the opposite to that. If it is a meeting of the Sanhedrin called by Herod, it is interesting to note how the civil and ecclesiastical rulers will unite again to put to death the One whose birthplace they are here investigating. **The Christ.** Up to this point it is not made clear who is the person in the mind of the magi. Did they make their meaning clear or was this the inference of Herod? He would naturally know something of the Messianic expectations of the Jews. He knew also that they looked for a political Messiah whose kingdom would be world-wide. If this Messiah had already been born, the kingdom of Herod would vanish, unless the new king should be destroyed. The desperation of Herod is shown by the fact that he does not hesitate to attack so august a person as the Jewish Messiah. But he probably did not share the Jewish feeling on that point. The religious leaders would know the teaching of their Scriptures as to the place of his birth. Ostensibly, therefore, Herod proposed to assist the magi in their search.

5. **They said.** The populace (see Jn. 7:27) had the notion, reflected in the Talmud also, that the Messiah would come from an unknown region or might even drop out of the sky (cf. Matt. 4:5 ff.). But some of the people know the Scripture on the subject (Jn. 7:42) and will find the Galilean residence a stumbling-

6. And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.
7. Then Herod privily called the wise men, and learned
8. of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may
9. come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood

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block to the acceptance of Jesus as the Messiah. It is no matter of surprise that the religious leaders are familiar with Micah. 5 : 2, which they are apparently represented as quoting to Herod. The astonishing thing is that they take so little interest in the matter. They seem to let it drop. They may have regarded the whole matter as one of Herod's whims or the magi as beside themselves with astrological lore. After the slaughter of the babes in Bethlehem the matter was probably regarded as a closed incident. **For**. The quotation may be given by the writer and not meant to be spoken by the Sanhedrin, though it seems to be addressed to Herod as the reason for their opinions.

6. **Princes**. Or governors where the Hebrew has "thousands." So Matthew has "shepherds" where Micah has "rule." The quotation seems to be a free translation from the Hebrew and varies in several details of no great importance. This "governor" from Bethlehem was identified with the Messiah.

7. **Privily called**. Not the Sanhedrin this time. His real purpose he concealed from both Sanhedrin and magi. Besides, publicity might thwart his purpose regarding the Child and create undue excitement. **Carefully**. Accurately. This minute inquiry was partly to allay suspicions on the part of the magi and partly to learn the probable age of the Child, which he would need to know in connection with his plan of destruction.

8. **I also**. Herod expressed complete sympathy with the wise men and probably deceived them so far. Cf. vs. 12.

9. **Went before them**. We can hardly suppose (cf. "appeared" in vs. 7) that the star had disappeared after its rising till now. Probably all that is meant is that the star kept moving

10. over where the young child was. And when they saw
11. the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto
12. him gifts, gold and frankincense and myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

4. *The Flight into Egypt according to Prophecy*, 2:13–15

R 13. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into

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on before them. It was evidently south of the zenith as they go toward Bethlehem. It is not said that the movement of the star had brought them to Jerusalem. Was the motion of the star actual? Or was it just an optical illusion true of all stars as one walks or stops? At any rate the star kept in front of them. The imperfect tense implies that it kept on moving till it stood (aorist tense) over the abode of the Child.

10. **Saw the star.** Standing above the house. Their journey was at an end. They knew where the new-born King of the Jews was.

11. **House.** This is no contradiction to the account in Lk. 2:7. It is not to be supposed that the mother and babe were allowed to remain indefinitely in the stable. **The young child with Mary his mother.** The Child is the centre of interest, not the mother. Joseph is not mentioned. **Worshipped him.** As they had said they wished to do. They were in a state of fervid rapture at the successful conclusion of their long search. **Treasures.** They had brought, as was proper, gifts worthy of a king. The three kinds of gifts were appropriate. They show nothing as to the number of the magi.

12. **Warned of God in a dream.** But for this divine guidance they might have fallen into the trap set by Herod.

13. **Appeareth.** Historical present and it vividly sets forth the peril and the haste. **Egypt.** There was nowhere else to go south of Jerusalem unless he went to the region of Sinai.

Egypt, and be thou there until I tell thee: for Herod
14. will seek the young child to destroy him. And he
arose and took the young child and his mother by night,
15. and departed into Egypt; and was there until the
death of Herod: that it might be fulfilled which was
spoken by the Lord through the prophet, saying, Out Hos. 11:1
of Egypt did I call my son.

5. *The Occasion of Lamentation as illustrated in Prophecy,* 2:16–18

16. Then Herod, when he saw that he was mocked of the
wise men, was exceeding wroth, and sent forth, and
slew all the male children that were in Bethlehem, and
in all the borders thereof, from two years old and under,
according to the time which he had carefully learned

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14. **By night.** Because there was need of haste before Herod had time to act.

15. **Until.** This event may have occurred only a few months after the arrival in Egypt. Jesus was in Egypt only as an infant and had no opportunity to be influenced by the magical arts practised there. Celsus has needlessly brought this charge against Christ. **That it might be fulfilled.** This prophecy is quoted from Hosea, 11:1. It is a free translation from the Hebrew. There is, however, no prophecy here, but an allusion to the historical fact that God had led the children of Israel (often called God's son or servant) out of Egypt. It is a typical use of this well-known event, a designed coincidence according to the author, who sees striking parallels between the history of Israel and the life of Jesus. Israel was Jehovah's first-born (Ex. 4:22).

16. **All.** The number would not be very great. The population of Bethlehem at present is about four thousand. The male infants at the time of Herod would hardly go to two score, probably much fewer. The historical reality of the massacre cannot be challenged on the ground that Josephus does not give it. It was really an insignificant item, from the point of view of a student of Herod's career. **Borders.** He would take no chances. The child might be hid in the country near Bethlehem. He did not, of course, know of the flight to Egypt. **Two years.** He had

17. of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

Jer. 38:15 (LXX); 31:4 (Heb.)

18. A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

6. *The Home in Nazareth in Harmony with Prophecy*, 2:19–23

R 19. But when Herod was dead, behold, an angel of the
20. Lord appeareth in a dream to Joseph in Egypt, saying,

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learned from the magi the exact time when they first saw the star (Matt. 2:7). That need not have been fully two years before, for Herod would wish to allow a good margin. It is not therefore necessary to think of the child Jesus as now two years old. He was probably at least two months old.

17. **Then was fulfilled.** We have here a different form of statement from the familiar "that it might be fulfilled." A similar construction appears in 27:9 in connection with the death of Judas Iscariot. In both instances it is a quotation from Jeremiah. There seems to be an apparent shrinking from saying that either event was a part of the purpose of God. All that the present language need mean is that what was mentioned by the prophet Jeremiah has come true again in the case of Bethlehem. The author does not attribute any essential Messianic idea to Jeremiah's words. The quotation is apparently made from memory from the LXX (Jer. 38:15, LXX; 31:15 Hebrew).

18. **Ramah.** There was a Ramah in the tribe of Benjamin five miles north of Jerusalem, another apparently near Bethlehem. It was at Ramah, probably the one near Gibeah north of Jerusalem, that Nebuchadnezzar assembled the people before they were carried into captivity. It was at Ramah (Gen. 35:16–19; 48:7) that Jacob buried Rachel on his way to Ephratah or Bethlehem. **Rachel.** She was a sort of mother for Israel. In a poetic way Jeremiah represents Rachel as lamenting for Israel because of the impending captivity in Babylon. Matthew applies this poetic imagery to the wailing which swept through Bethlehem when the male infants were slain there.

19. **When Herod was dead.** He was seventy years old when

Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought
21. the young child's life. And he arose and took the young child and his mother, and came into the land of
22. Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a

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he died at Jericho in the year of Rome 750. He had a loathsome disease and died miserably as he had lived. He had been king in name thirty-seven years and actual king thirty-four (Josephus, *Ant.*, xvii. 8. 1). **Appeareth in a dream to Joseph.** According to promise (vs. 13).

20. **Land of Israel.** He is not here told what part to choose as his home. But Joseph apparently purposed, now that Herod was dead, to return to Bethlehem. Some think that Jerusalem was his objective point. At any rate it was a place in Judea. **They are dead.** This form of expression is found in Ex. 4:16, LXX, "For all are dead that sought thy life." The reference in this general form may be simply to Herod.

22. **Archelaus was reigning over Judæa.** When Joseph had left Judea, Herod's will was for Antipas to succeed him. At the last moment he changed his will again (Josephus, *Ant.* xviii. 8–11) so that Archelaus was to rule over Judea and Samaria while Antipas was to be Tetrarch of Galilee and Perea and Philip Tetrarch of Iturea and Trachonitis. This was all news to Joseph when he reached the borders of Judea. Archelaus was a much worse man than Antipas. Hence Joseph hesitated to expose the child to the fury of another man of the temper of Herod the Great. Archelaus never became technically king, but he was nominally so at first. Because of the opposition among the Jews to him, the Emperor Augustine made him Ethnarch with hopes of the higher title on good behavior. But in ten years (by A.D. 6.) he forfeited the position given him and was banished to Gaul. At that time Jesus would be about eleven years old. It is commonly supposed that Christ drew his Parable of the Pounds (Lk. 19:12 ff.) from the history of Archelaus. "Judea" in Matthew, Mark, and John always has the narrower sense as distinct from Samaria, Galilee, Perea. In Luke and Acts the usage is divided between this and the general sense for all of Palestine. **Thither.** Into Judea. He had apparently not gone far into the borders of Judea. He would proceed no farther towards Bethlehem, if that was his objective point. **Warned of God in a dream.** As twice before (2:13, 19).

23. dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be

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He was already "afraid." He was only too willing to follow the warning of the dream (no angel mentioned this time). In Nazareth he would be under the rule of Antipas, as he may have expected to be in Judea.

23. **Nazareth.** Matthew has not mentioned this town before and introduces it here as a new matter without any allusion to the previous residence of Joseph and Mary there. On the other hand, Luke (2:39) makes no reference to the visit to Egypt and mentions only the return to Nazareth. Nazareth itself is not mentioned in the O. T. or Josephus. It, like Bethlehem, was and is a small town which still survives. It is near one of the old caravan routes from Egypt, though remote enough to be obscure. The situation is beautiful, on a high slope with a pretty little vale. Here Jesus as a boy would have the advantages of both town and country life and could cultivate his love of flowers and birds. The people had a poor reputation according to the question of Nathanael (Jn. 1:46) even after one discounts the natural jealousy of one from Cana, not far away (Jn. 21:2). The rough spirit of the town will show itself toward Jesus (Lk. 4:28–30). If he was born providentially in Bethlehem, he was providentially reared in Nazareth. This mean city of Galilee played a much more important part in the earthly life of Jesus than did Bethlehem. Here he grew up with his brothers and sisters, worked at his trade of carpenter (Mk. 6:3), faced the problems of boyhood and young manhood, saw sin for the first time, came to understand by experience the struggle of man with the forces of evil, had his heart throb with sympathy for all the nobler impulses of the oppressed and downtrodden, knew what it was to earn one's bread, felt the joy of work, heard the call of the Father to meet his mission in the world. Nazareth was "home" to Jesus in a sense not true of Bethlehem, Capernaum, or Jerusalem. He here increased in favor with God and man (Lk. 2:52) as he began to take his part in his own world to which he had come. **That it might be fulfilled.** Here a divine purpose is alleged as the reason that Jesus is led to Nazareth instead of to a city in Judea. Matthew says that in the prophets it was declared that the Messiah should be called a Nazarene. But Nazareth is not mentioned in the prophets. Hence a very great difficulty and obscurity. Some have supposed a lost prophecy. Others suggest that the reference is to Isa. 11:1, where **Netzer** (Branch) is applied to the Messiah in the Targum. Then again it is urged that the reference is to Isa. 53. As a citizen of Nazareth he would be despised

fulfilled which was spoken by the prophets, that he should be called a Nazarene.

and bear reproach. As a matter of fact the term here used of Jesus is Nazorean, not Nazarene. It is urged, as is possible, that the word "that" should be "because." It would then read "because he shall be called a Nazarene." This is quite possible. But the difficulty cannot be said to be solved.

II. Sketch of John the Baptist, the Forerunner of the Messiah, 3 : 1–12

1. *The Forerunner himself the Fulfilment of Prophecy*, 3 : 1–3

3 : 1 M **3.** And in those days cometh John the Baptist, preach-
2. ing in the wilderness of Judæa, saying, Repent ye; for

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1. **In those days.** The language points back to the previous chapters and argues against the notion that they were a late addition. As is common in many ancient writers there is a wide gap here between the incident of the return of Joseph to Nazareth and the appearance of John the Baptist as a preacher. The writer means that while Jesus lived in Nazareth, John the Baptist began his work. He sets no more definite bounds to the event. The date is approximately set by Luke, who says that Jesus was about thirty years of age when he entered upon his ministry (Lk. 3 : 23). John was probably thirty when he began his public work. He entered upon his ministry before Jesus. We know that John was born six months before Jesus (Lk. 1 : 26). Luke fixes the time when John began his ministry in a general way by the names of the rulers (Lk. 3 : 1 f.). It is known that Tiberius was the colleague of Augustus in empire, especially in the provinces. So it was probably about 779 of the year of Rome or A.D. 25 or 26, depending on the part of the year taken as the starting-point. We do not know the time of the year. One would naturally think of the spring as suitable, but that is pure conjecture. **Cometh.** Vivid historical present. Mark (1 : 4) has the past tense. **John the Baptist.** The first mention of him and with his descriptive title by which he came to be known because of the new ordinance introduced by him. Matthew has some account of the birth and infancy of Jesus, but he makes no reference to the early life of John. Luke (1 : 57–80) has not told much apart from his ancestry and wonderful birth. The facts may or may not have been known to the writer of Matthew. They did not at any rate concern his plan. All that he proceeds to tell of John is in accord with the few details in Luke. What drew John there is not made plain. He may have heard the Essenes teach, for some of them dwelt in this region. But, if so, they left no permanent mark on his the-

ology. John is ascetic in dress and food, but shows no trace of the philosophical vagaries of the Essenes nor is he an impractical mystic who keeps aloof from men. On the other hand he takes the most vital interest in the everyday life of all their private and social problems. He shows far more the influence of the Old Testament prophets and in particular that of his prototype, Elijah. He had the school of nature all about him in the wilderness. **Preaching.** This is the main business. He comes as a preacher. He won the " nickname " of the Baptist or the baptizer from his ordinance, but the ordinance was not the chief matter with John. That was only important in relation to his message and the response to it. The novelty of the ordinance (Jn. 1 : 25) caused the attachment of this title to him. But John thought of himself as " the voice of one crying " (Matt. 3 : 3). In a word he was a prophet, as Jesus said (Matt. 11 : 9). He is the true connecting link between the old age and the new (11 : 14). The etymology of the Greek word for " preaching " suits John exactly. He was a " herald " with a proclamation. **The wilderness of Judæa.** Mark (1 : 4) and Luke (3 : 2) merely call it " the wilderness." John did not confine his ministry to that part of the wilderness belonging to Judea. The comparatively barren district between the mountains and the Jordan (and Dead Sea) extended up into Samaria. In a general way the name is used for the Jordan valley on the west side of the river and including the river. So John " baptized in the wilderness " (Mk. 1 : 4) when he baptized in the river Jordan. About a third of the territory of Judea was wilderness. But the term does not mean absolute desert. It was more like deserted pasture land with varying degrees of rock, wady, and grass. John moved about in this large region. It was sparsely inhabited, like certain mountain districts, but the fame of his preaching brought crowds (Matt. 3 : 5). Jesus preached in the cities and villages.

2. **Repent.** It is a pity that John's watchword has met with such poor fortune in translation. The Greek word *metanoeo* means to change the mind (heart) and so the life. John made a call upon those who heard him to make a radical and fundamental turn in their whole spiritual attitude. It was a spiritual revolution that he demanded. The English word " repent " comes from a late Latin word and means to be sorry. John did not exhort the people to be sorry. That was a natural accompaniment of the change demanded by him, but the sorrow could exist and the change not be made. Paul distinguishes between sorrow and change (called " repentance ") in 2 Cor. 7 : 9 f. It is a still worse mistranslation of the word *metanoeo* when it is made to mean " do penance." The Greek uses another word for mere sorrow or even remorse, as when Judas " repented himself "

Isa. 40:3 3. the kingdom of heaven is at hand. For this is he that
was spoken of by Isaiah the prophet, saying,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

(Matt. 27:3). That word is *metamelomai*. John's call to "change" was practically the same as the "turn" demanded by the Old Testament prophets (Joel 2:12; Isa. 55:7; etc). This turning (or repentance) was felt to be necessary in view of the approach of the Messiah, who, according to the current motives of eschatology, would judge the world. John probably felt this necessity for the nation as a whole, but the burden of his message is to the individual conscience and life. Jesus will himself take up this same call of John (Matt. 4:17) and Peter will urge it upon his hearers on the great day of Pentecost (Acts 2:38). Jesus did indeed use "believe" far more frequently. With him "trust" summed up better the demand made upon man. **The kingdom of heaven**. Just this expression occurs only in Matthew (32 times). Mark has Kingdom of God fourteen times and Luke thirty-two times. Matthew also uses Kingdom of God several times (12:28; 19:24; 21:31, 43) and it is really involved in the "his" in Matt. 6:33; 13:41; 16:28, and in "thy Kingdom" (6:10; 20:21,), "the kingdom of my Father" (26:29), "the kingdom of their Father" (13:43). There occurs also merely "the kingdom" (4:23; 8:12; 9:35; 13:19). The most probable explanation is that Jesus used both "kingdom of God" and "kingdom of heaven." For some reason, possibly deference to the Jewish habit of avoiding the name of the deity, Matthew preferred in the main to use "the kingdom of heaven" without meaning to draw any sharp distinction between the two expressions. Heaven is the house of God. The word "kingdom" is the favorite one with Jesus in the Synoptic teaching for the new order of things, the rule of God in the hearts of men, which is the hope and aim of his ministry. In the Epistles the word "gospel" is more common, though "kingdom" survives beside it. In the Apocalypse, however, "kingdom" is again more frequent. The word "kingdom" lay ready to hand in an imperialistic age and was well adapted to the monarchical history of the Jews and the theocratic idea of God's sovereign rule. The kingdom implies the king. God is the King. Those who accept his rule are his subjects. God possesses the kingly authority and exercises kingly rule over and in the hearts of his subjects. The reign of God is thus the most frequent content of the term

in the New Testament. It is not a political kingdom like that of Cæsar. Hence it is not of this world in nature or spirit (Jn. 18 : 36). It is not an outward organization, but rather an organism. It is life eternal (the favorite expression in the Gospel of John). It is not composed of the membership of local churches. Its membership does not correspond to that of any or of all the denominations. It is a kingdom of reality, not of profession. Its only parallel to the word " church " is the general sense of that term for the redeemed. Sometimes more than one word is needed in English to bring out the full context. In the N. T. it does not occur in the sense of territory. In many passages in the Gospels the term has an apocalyptic atmosphere and refers to the future consummation with possible cataclysmic aspects. This usage is undoubted, but it is a mistaken narrowing of the word to endeavor to bring all the uses under this category. The spiritual experiences in Matt. 5 : 3–10, the ethical demand in Matt. 6 : 33, the inwardness and present spiritual reality (Matt. 15 : 10–20; Lk. 17 : 20 f. ; Rom. 14 : 16), these and other passages like them refute such a one-sided apprehension of the meaning of the word. The kingdom is looked at now as present, now as future; now as beginning, now as consummated; now as in this world, now as in the next; now as individual, now as social. But it is always spiritual, real, eternal, the greatest good possible to men. While it can hardly have been that John used the term in the full Christian sense, the fact that he emphasized confession and remission of sins (Matt. 3 : 6; Mk. 1 : 4), the importance of right living (Matt. 3 : 8), the work of the Holy Spirit (3 : 11), shows that he had a real grip upon the spiritual realities and was not a mere wild enthusiast or a mere preacher of current eschatological ideas.

Is at hand. The perfect tense is to be noted here: " has drawn nigh." This cannot mean that he considered the kingdom yet a great way off. The whole point of his distinctive message was that the messianic era so long foretold by the prophets has now come. We are at the very gates, he means to say. In the near background is the Messiah himself who will appear any day, who may be indeed already in seclusion. It was a present duty that John urged because of the great event now at hand. The element of judgment is present in John's idea of the kingdom (as in that of Jesus), but only for those who refused to " turn " or "change." For those who did " repent " and obtain forgiveness of sins, the kingdom came as a present joy and blessing. The cloud hung heavy with woe for the great majority who were only outwardly moved by the message. The air was electric with expectancy, hope, and fear.

3. **This is he.** Most likely the identification of the writer, not of John himself. He did use those words about himself later

2. *Description of the Baptist*, 3:4

M 4. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

3. *Specimen of his Work and Preaching*, 3:5–12

M 5. Then went out unto him Jerusalem, and all Judæa,
Q 6. and all the region round about Jordan; and they were

(Jn. 1:23). **Isaiah the prophet.** From Isa. 40:3. It is like the LXX in the main. Mark has a quotation also from Malachi, which Matthew quotes in 11:10. The immediate reference is to Jehovah's leading of the people out from Babylonian captivity. The writer sees a fulfilment of that prophecy in the work of John. **Voice.** This is the chief function of every preacher as a herald. John, like Jesus, wrote nothing, but his voice is still heard. The herald went before the King and had the highway made ready for his coming. In this figurative way John's work as the Forerunner of the King Messiah is described.

4. **Himself.** A personal touch, the man apart from his mission and message. Mark (1:6), not Luke, gives this brief description. One could wish for more. **Raiment.** Not camel's skin, but a coarse cloth made of camel's hair. The girdle was a common article of dress with the loose robes. His dress is like that of Elijah (2 Kgs. 1:8) and may have been conscious imitation. **Food.** The locusts were considered good food, as indeed grasshoppers are by many. The bees flourished in the rocks. The diet was limited in variety, but excellent in nourishing quality. He was austere, but not a weakling. Like Elijah of old he was a man of rugged force and fire. If John disclaimed being Elijah himself (Jn. 1:25), Jesus said that he was Elijah in spirit, the one that was to come (Matt. 17:11 f.).

5. **Jerusalem.** Mark (1:5) says "all they of Jerusalem," people and leaders, a tribute to the power of the new prophet in the wilderness. Not since the time of Malachi (460–430 B.C.) had a real prophet of God appeared. **Round about Jordan.** From both sides of the river, Perea as well as Judea and Samaria.

6. **Were baptized of him.** It is the tense of continued or repeated action. It is not, of course, meant that all who came were baptized. Those who fulfilled the conditions of his baptism were baptized. Matthew does not use the expression "baptism

baptized of him in the river Jordan, confessing their
7. sins. But when he saw many of the Pharisees and

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of repentance for remission of sins," found in Mark (1 : 4) and Luke (3 : 3). But Matthew brought out sharply the element of repentance (change of heart) in the preaching of John (3 : 2). He also mentions the proof of repentance called for by John (3 : 8), the confession of sin in connection with the baptism (3 : 6), and connects repentance with baptism in 3 : 11 : " I indeed baptize you with water unto repentance." Clearly then, according to Matthew, the baptism of John presupposed repentance and confession and symbolized the change from the old to the new life. It was a public pledge of fealty to the life of the kingdom, which was to be proved by constant upright living. The baptism itself was not the means in securing the new life, but a proclamation that it had been realized. **The river Jordan.** Since the act was immersion, he found the river Jordan ready to his purpose. The various fords and eddies in the river were well adapted to the ordinance. He will later use also the waters at Enon near to Salim (Jn. 3 : 23). He probably had more than one place in the river for the ordinance, so that the pilgrims who flock annually to the reputed spot really do not know the place. The Jews themselves had frequent ablutions, daily baths before meals if ceremonial cleanness required it (Lk. 11 : 38). But the peculiarity about John's baptism (Jn. 3 : 25; Heb. 6 : 2) consisted in the fact that it was performed only once. It was thus an initiatory rite, an ordinance, not a mere ceremonial ablution. Later the Jews themselves are known to have had proselyte baptism, but it is not clear that they had begun that practice at this time. The people treated the ordinance as something new (Jn. 1 : 25), as the name " Baptist " shows. Jesus clearly meant to say that the baptism of John had the sanction of God when he gave his enemies the dilemma about its origin (Matt. 21 : 25). John himself seems not to have been baptized. **Confessing their sins.** The baptism itself was a public confession of sin, but it is probably meant that John required oral confession before the act was performed.

7. **Pharisees.** They were the popular religious leaders of the day. Their origin is obscure. The first clear allusion to them is in the time of John Hyrcanus I (B.C. 135–106), who left the Pharisees for the Sadducees, their bitter rivals. They were a political party as well as a religious sect and contended with the Sadducees for power through the years. This strife had much to do with the downfall of the Maccabean power and the coming of the Roman rule under Pompey in B.C. 63. The Pharisees became the heirs of the Pious or Patriotic Party, led by Mattathias and

Sadducees coming to[1] his baptism, he said unto them,
Ye offspring of vipers, who warned you to flee from
8. the wrath to come? Bring forth therefore fruit
9. worthy of repentance: and think not to say within
yourselves, We have Abraham to our father: for I say
unto you, that God is able of these stones to raise up
10. children unto Abraham. And even now[2] is the axe

[1] Or, *for baptism* — Am. Comm. [2] *the axe lieth at* — Am. Comm.

then by Judas Maccabeus at the time of the revolt against Antiochus Epiphanes. They opposed Hellenism in all its forms and championed the oral tradition as binding on all Jews. They cherished the traditions as on a par with and even superior to the Holy Scriptures. They held much that is true, but laid chief emphasis on the external and the ceremonial in religion. They formed the reactionary element in Jewish life and naturally opposed all innovations. They had opposed Herod the Great and now resented the Roman rule. For this and many other reasons they enjoyed popular favor and their theology constituted the current orthodoxy of the time when John began to preach. **Sadducees.** They came into prominence at the same time with the Pharisees and took the opposite side on most disputed matters. They rejected the oral traditions, denied the resurrection and the existence of spirits, and the doctrine of election, and welcomed the inroads of Hellenism. They were few in number, but influential, and at the present time controlled the high priesthood. The chief priests were Sadducees while the scribes were generally Pharisees. The Sadducees were ecclesiastics in power while the Pharisees were more theological. Both parties were strong in the Sanhedrin. John is astonished at seeing both of these parties in the wilderness. His tone is hostile toward them because he sees clearly that they have only come to cavil. The dominant spiritual and ethical note in John's preaching was resented by both Pharisees and Sadducees. Luke (3:7) does not here distinguish the Pharisees and the Sadducees from the multitudes, though he mentions publicans and soldiers (3:12–14) whom Matthew does not include. **Coming to his baptism.** Not to be baptized themselves (Lk. 7:30), but to look into the whole matter. The people were even beginning to consider if John were not himself the Messiah (Lk. 3:15), and later the Pharisees and Sadducees will send a formal embassy to John to learn his claims about himself (Jn. 1:19, 25). They here followed the crowd to the wilderness.

laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and

Offspring of vipers. John resented their presence. They were not sincere inquirers, but had come for mischief. The brood of vipers in the rocks in the wilderness made the image familiar to John. But Jesus also uses it of the Pharisees (Matt. 12:34). Here at once then the religious teachers of Judea are arrayed against the Forerunner of the Messiah as they will be against the Messiah himself. This tone will reappear throughout the Gospel. The conception of the kingdom presented by John is not acceptable to the Pharisees and Sadducees. They wish a political Messiah. They expect many eschatological features in connection with the messianic kingdom, but the heart of their hope is national. The heart of John's message is spiritual and moral. **The wrath to come.** For the Pharisees and Sadducees John has only a message of woe. Judgment is the note about the kingdom that he strikes for them. If one will compare Christ's denunciation of the Pharisees in Matt. 23, after their long and bitter persecution of him, he will better understand John's point of view here. Jesus sees the destruction of the temple and city as part of their doom.

8. **Worthy of repentance.** He means in proof of repentance. Some of the Pharisees were converted (instance Nicodemus) during the ministry of Jesus. But the most of them considered themselves "righteous," and Jesus turned to "sinners," who felt their need of him. Christ called the Pharisees "hypocrites" and John implied it here. Character, not profession, is the final test of the spiritual life, as is taught by John the Baptist, by Jesus, by James, Peter, Paul, and the author of Hebrews. It is not certain that the Pharisees and Sadducees had requested baptism of John. If they did, it was in mockery.

9. **Think not to say.** Luke (3:8) has "begin not to say." **Abraham.** The penetration of John is well shown here. If he did live in the wilderness, he knew Jewish human nature and the religious pride of the leaders. Paul will expose at length this fallacy of Jewish conceit (Rom. 2:17–29). The keynote of Paul's teaching about the Jew and Gentile will be the spiritual Israel as the true descendant of Abraham. Already John grasps this idea. To the teachers of the time he seems an arrant revolutionist striking at the foundations of the faith.

10. **Even now.** A vivid touch of realism that makes the Pharisees and Sadducees wince. The language is figurative, but a few years later Jesus will say to these same Pharisees and Sadducees: "Therefore I say unto you, the kingdom of God shall

M 11. cast into the fire. I indeed baptize you [1] with water
unto repentance: but he that cometh after me is
mightier than I, whose shoes I am not worthy to bear:
he shall baptize you [1] with the Holy Ghost and *with*
Q 12. fire: whose fan is in his hand, and he will throughly
cleanse his threshing-floor; and he will gather his
wheat into the garner, but the chaff he will burn up
with unquenchable fire.

[1] Or, *in*

be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43). John was right.

11. **Unto repentance.** In itself this language in the Greek could mean with a view to gaining repentance. But this interpretation is by no means necessary (cf. Matt. 10:41, where this same preposition *eis* is translated *in*, and 12:41, where it is translated *at*). In view of the phrase "baptism of repentance" in Mark and Luke, which means a baptism characterized by repentance, the proper interpretation here is probably "I indeed baptize on the basis of repentance." The testimony of Josephus is pertinent. He says expressly that John baptized "not for the cancelling of certain sins, but for the purification of the body, provided that the soul had been thoroughly cleansed beforehand by righteousness" (*Ant.* xviii. 5. 2). **Mightier than I.** This same witness of the superiority of Jesus John will give later to the embassy from the Sanhedrin (Jn. 1:26). Cf. also Jn. 1:28 f. John clearly understood his own relation to the Messiah and he was absolutely free from jealousy. **Holy Ghost.** With John the water baptism was the symbol of the spiritual life. **Fire.** It is probable, though not certain, that John here returns to the idea of judgment. Cf. "fire" in verses 10 and 12. It seems natural to take it in the same sense in verse 11. If so, the "you" must be understood of others besides the Pharisees and Sadducees (cf. "multitude" in Lk. 3:7, 10; cf. the wheat and the chaff in vs. 12). Some will receive the baptism of the Holy Spirit, others of fire. But some scholars construe both Spirit and fire as judgment; others interpret "fire" in verse 11 also of the Holy Spirit (cf. Day of Pentecost).

12. **Unquenchable fire.** Another figure of judgment. The Kingdom will mean separation in the end. It is an image of eternal punishment. Cf. "the furnace of fire" in Christ's Parable of the Tares (Matt. 13:40).

III. The Beginning of the Messianic Work of Jesus, 3:13–4:11

1. *Baptism of Jesus by the Baptist*, 3:13–17

13. Then cometh Jesus from Galilee to the Jordan unto M 3:13
14. John, to be baptized of him. But John would have R
hindered him, saying, I have need to be baptized of
15. thee, and comest thou to me? But Jesus answering
said unto him, Suffer *it* now: for thus it becometh us
to fulfil all righteousness. Then he suffereth him.

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13. **From Galilee.** Still the home of Jesus. The fame of John had reached Galilee, and others had already come. **To be baptized of him.** Jesus came purposely to receive John's baptism, in striking contrast to the attitude of the Pharisees and Sadducees just described.

14. **Would have hindered him.** Better, tried to hinder him. **I have need to be baptized of thee.** John himself says that he did not know the Messiah personally, but only that he was to be manifested soon (Jn. 1:31). This manifestation was one purpose of John's baptism. He had a sign also by which he was to know the Messiah from all others who came, the descent of the Holy Spirit as a dove on him (Jn. 1:32 f.). But here John, before that sign, has an instinctive impression from the looks, conversation, and conduct of Jesus that he is the Messiah. Did he crave only water baptism of Jesus or both that and the Spirit baptism (Matt. 3:11; Jn. 1:33)? He had not himself been baptized, but now suddenly feels the need of it as a confession of his own sins in the presence of Jesus, a tribute to the character of Christ. It is not necessary to attribute a full theological system to John at this juncture.

15. **Suffer it now.** Jesus admits the truth of what John says as to their mutual relation. But he does not baptize John. On the contrary he insists on receiving baptism himself. **Us.** Both John and Jesus. It is proper in John to baptize and for Jesus to receive it from John. **Fulfil all righteousness.** As a good man

M 16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove,
17. and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Jesus should do this righteous act commanded of God through John. It was true that he had no sins to confess, as John had instinctively realized, nor did Jesus confess any. Baptism in the case of Jesus lacked therefore its full symbolic significance. But not to be baptized would be to put one in the position of the Pharisees and Sadducees, who rejected John's baptism. As the Messiah it was appropriate for Jesus to give this sanction to the work of his Forerunner and Herald. He would thus reveal himself to John and a real connecting link would be formed with him. It is the first act in the entrance of the Messiah upon his ministry. It was eminently proper that the Herald of the Messiah should baptize and identify the Messiah (Jn. 1:29, 34, 36: 10:40–42). It was a joy to John and a formal recognition of the divine origin of John's mission and baptism (Matt. 21:24 ff.).

16. **From the water.** Mk. (1:10) "out of the water." **The heavens were opened.** A supernatural manifestation of the Father's approval of the Son as he enters formally upon his public ministry. **He saw.** Jesus saw. John saw also (Jn. 1:32). **As a dove.** As a dove descends, and probably also in the bodily form that looked like a dove. Cf. Gen. 8:9, 10, where the dove is the messenger of hope. It is not to be inferred that the Holy Spirit had not been with Jesus since his birth. But now as he enters upon his public work as Messiah, the Holy Spirit endows him, anoints him as Messiah, specially for that mission by his abiding presence.

17. **A voice out of the heavens.** Audible to Jesus and probably to John also. Here then at the baptism of Jesus the three Persons of the Trinity come into notice. The Father gives audible approval to the Son in his work as the Holy Spirit comes to help him. **This is my beloved son.** As if said to John; Mark (1:11) and Luke (3:22) have "thou art," as if addressed to Jesus. The Sonship is of a special nature, not the ordinary spiritual fellowship with the father; *i.e.* as Messiah. It is seen in his attitude towards John. Jesus as Messiah is here indorsed by the Father, and as it were to the world.

2. *The Conflict with Satan over the Mission of the Messiah*
4:1–11

4. Then was Jesus led up of the Spirit into the wilder- Q
2. ness to be tempted of the devil. And when he had
fasted forty days and forty nights, he afterward hun-
3. gered. And the tempter came and said unto him,

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1. **Then.** Shortly after the baptism and because of the events at that time. Reaction is a law of nature. The account of the temptation of Jesus comes ultimately from Jesus himself. He told the disciples for their encouragement. The whole wonderful account shows Jesus as fully conscious of his Messiahship at the very beginning of his ministry (cf. Jn. 4:25). **Of the Spirit.** He has the help of the Spirit in this crisis. Mark (2:12) uses the strong word "driveth." It was not the purpose of God to spare the Son from battle with the devil. **The wilderness.** The precise spot is not known. The mount called Quarantania from the forty days is purely conjectural. The scene is shifted once to Jerusalem, but that may be mental as well as the visit to the high mountain. **Tempted.** The word in the Greek means "tried" like the old English "tempt" (at-tempt). But the evil sense is common as here. It is difficult to understand how Jesus as the Son of God could be tempted. But it is just as difficult to see how as really human he could escape temptation. Clearly the purpose of God in this and all the temptations of Christ was to fit Jesus to be a sympathizing Saviour by reason of actual experience (Heb. 2:10, 18; 4:15; 5:7–9). The reality of temptation does not imply sin in the nature of Jesus. He felt the temptation all the more because he resisted to the uttermost. He was a real man, though free from sin. **The devil.** The origin of evil is not made easier, but more difficult, by the denial of spirits of evil. Certainly Jesus believed in the reality of the devil. Otherwise this whole narrative is idle.

2. **Forty days.** It is not an impossible performance and has been done in modern times. The fasting was probably absolute. Luke (4:2) rather implies that the tempting went on all during the forty days. Mark (1:13) adds the presence of "wild beasts." But at the end of the forty days the basis of physical resistance would be very low. The spirit of Jesus would feel the physical depression.

3. **Came.** Did he come in bodily shape? That is possible and the natural meaning of the words. But it is not the necessary

If thou art the Son of God, command that these stones
4. become bread. But he answered and said, It is
written, Man shall not live by bread alone, but by
every word that proceedeth out of the mouth of God.
5. Then the devil taketh him into the holy city; and he
6. set him on the pinnacle of the temple, and saith unto
him, If thou art the Son of God, cast thyself down:
for it is written,

Ps. 90:11 f.

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

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meaning. The devil may have made his suggestions to the mind of Jesus. **If thou art the son of God.** An evident allusion to the voice of approval at the baptism. The form of the condition assumes the reality of sonship of Jesus, but there lurks in the condition a subtle doubt. **These stones.** They looked like loaves of bread and thus only mocked the hunger of Jesus. Jesus had not as yet wrought any miracles. He was challenged thus to a trial of his power as Son of God in proof of what God has said. The appeal was made to his bodily appetite to work a miracle for himself as God had done for the children of Israel in giving them manna. The distrust of God in this attempt at proof was concealed.

4. **It is written.** Jesus uses the sword of the Spirit against the devil. He quotes Deut. 8:3 (LXX) from the passage which alludes to the manna. **Alone.** Bread was good, but not at the cost of distrust of the Father. The Word of God was bread also.

5. **Taketh him.** It may have been an actual journey, but that is not necessary. The devil did not control the bodily movements of Jesus. **Pinnacle of the temple.** Wing of the temple overlooking the deep valley below.

6. **If thou art the son of God.** He repeats the condition and challenges him again to prove it. This time the devil appeals to the nervous impulse which many people have when on a great height to hurl themselves down. **For it is written.** Ps. 90:11 f. (LXX). Jesus was asked to presume recklessly on the protection of God and to do a needless act. The people expected the Messiah to come from the skies and this would be a quick way to establish himself as Messiah in popular favor.

7. Jesus said unto him, Again it is written, Thou shalt Deut. 6:16
8. not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of
9. them; and he said unto him, All these things will I
10. give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and
11. him only shalt thou serve. Then the devil leaveth Deut. 6:13 him; and behold, angels came and ministered unto him.

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7. **Again it is written.** Jesus gives the devil Scripture for Scripture, Deut. 6:16 (LXX).

8. **Again.** Luke has a different order for the last two temptations. It is impossible to tell which is the actual order. That of Matthew is more logical and climacteric. **An exceeding mountain.** No mountain is high enough for the purpose, but a high mountain would help the mental picture as the kingdoms of the world pass in review. **The glory of them.** The mind was to be fascinated by the glitter of earthly glory. Ambition is here appealed to, one of the greatest forces in human nature. No strong nature is devoid of ambition. Jesus had it in its highest form.

9. **I give thee.** A definite offer here and now. The devil assumes that he has possession of the kingdoms of the world. Nor does Jesus dispute his claim. **Worship me.** Luke (4:7) has it "worship before me." The price of the goal of ambition is acknowledgment of Satan's gift. He does not ask Jesus to renounce the Father, but only to recognize him as worthy of worship also.

10. **Get thee hence.** Jesus will parley no more. **For it is written.** Deut. 6:13 (LXX). Thus the great victory is won over the devil by the use of Scripture and the help of the Holy Spirit, two weapons ready for us all.

11. **Leaveth him.** But not for good (Lk. 4:13). **Angels.** They come after the victory is complete.

IV. Galilee the Main Scene of the Messianic Activity, 4 : 12–13 : 58

Representative Examples of Christ's Words and Deeds

1. *The New Home of Jesus*, 4 : 12–16

4:12 M 12. Now when he heard that John was delivered up,
13. he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea,

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12. **Heard.** Cf. Matt. 14 : 13. The news was a call to action. **Was delivered up.** The details are given in Matt. 14 : 3–5. Cf. Lk. 3 : 19 f. The form of statement here makes possible the idea that the Pharisees had a hand in getting John into the clutches of Herod Antipas. So John's Gospel (4 : 1–3) mentions the jealousy of the Pharisees toward Jesus as the reason for Christ's departure from Judea. **Withdrew into Galilee.** Matthew does not say that it was done at once after the temptation in the wilderness. Indeed the very word "withdrew" implies a public ministry in Judea not mentioned by the Synoptic Gospels. Cf. Jn. (Chs. 1–4) for this early ministry of probably a year. The length of the Galilean ministry is not known. If there were four passovers in the ministry of Christ, then the Galilean period would cover a year and a half up to a year before his death. And the next six months (from passover to tabernacles, Jn. 6 : 4 and 7 : 2) were spent chiefly in retirement around Galilee. The heart of the Gospel of Matthew is devoted to the work in and around Galilee. The preceding portions of Matthew are largely introductory to these sections. In the Galilean period Matthew's arrangement of material is mainly topical, and not chronological.

13. **Nazareth.** A good specimen of Matthew's method. He has said nothing about any visit to Nazareth nor does he explain why Jesus left there. For that information see Luke (4 : 16–31). Apparently Christ had wished to give his home town an opportunity to accept him. If they had done so, it probably would have continued to be his home. **Capernaum.** A thriving commercial town by the sea of Galilee with many Gentiles as well as Jews. It was less provincial than Nazareth and ought to have

14. in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying,

15. The land of Zebulun and the land of Naphtali, Isa. 8:23; 9:1
Toward the sea, beyond Jordan,
Galilee of the Gentiles;

16. The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

2. *The Messianic Message*, 4:17.

17. From that time began Jesus to preach, and to say, M
Repent ye; for the kingdom of heaven is at hand.

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been more hospitable to new truth, less under the rule of the Pharisees. It is not known whether it is to be identified with the modern ruins of Tell Hum (Caphar-Nahum) or Khan Minyeh. On the whole Tell Hum has seemed preferable. The ruins of a synagogue are still visible. **Borders of Zebulun and Naphtali.** On the boundary between the two.

14. **That it might be fulfilled.** The usual formula of quotation in Matthew. It is a striking illustration of the prophecy, whatever other matters the prophet Isaiah may have had in mind. The quotation seems a translation from the Hebrew with occasional use of the LXX.

15. **Beyond Jordan.** From the standpoint east of the Jordan (cf. Dt. 11:30; Josh. 5:1). Usually this phrase means east of the Jordan from the point of view of Jerusalem. **Galilee of the Gentiles.** This was true in the time of Isaiah because so near to Phœnicia and Syria. In B.C. 164 Simon Maccabæus had carried the Jews out of Galilee (1 Macc. 5:23). Many had later gone back, but it remained partly a Gentile country. The Jews there had a peculiar pronunciation of Aramaic (Matt. 26:73). It was a rich and populous country, with agriculture, fisheries, trade. Here Jesus is in the very centre of eastern life. The caravan routes north and south, east and west, pass through Galilee.

17. **From that time.** Cf. Matt. 16:21. The phrase marks an epoch. **Began.** Not his ministry (cf. the Judean Ministry), but

3. *Four Followers Won*, 4:18–22

M 18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother,
19. casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make
20. you fishers of men. And they straightway left the
21. nets, and followed him. And going on from thence he saw other two brethren, James the *son* of Zebedee,

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that part of it which Matthew proposes to discuss. **Preach.** Jesus is a preacher as is John the Baptist. **Say.** His message is the same as that of John (Matt. 3:2).

18. **Sea of Galilee.** Probably near Capernaum. This beautiful lake, here mentioned for the first time, plays a very important part in the ministry of Jesus. It is one of the most beautiful bodies of water in the world. It is 12¼ miles long and 6¾ miles wide. It is known also as Lake of Gennesaret (Lk. 5:1), Sea of Tiberias (Jn. 6:1), Sea of Chinnereth (Num. 43:11). **Two brethren.** Brothers. **Simon who is called Peter.** Not at that time, but later. He was also called Cephas (Jn. 1:42) as well as Peter (Aramaic and Greek). The Aramaic form of Simon was Symeon (Acts 15:14). Symeon Cephas was the Aramaic of Simon Peter. What Matthew here narrates is not inconsistent with the first call of Andrew and Simon given in John's Gospel. **Andrew his brother.** From the later point of view after Simon became leader. At first it was Andrew who brought Simon to Jesus (Jn. 1:40 ff.). **Casting a net into the sea.** So Mark (1:16). Luke (5:2) does not distinguish between the two boats.

19. **Fishers of men.** So Mark (1:17). But Luke (5:3–10) singles out Simon as the one to whom this was said and gives a graphic picture of Simon's indifference and humiliation.

20. **Left the nets.** To become fishers of men. **Followed him.** Permanently. They had already accepted Jesus as Messiah and had been with him, as we know from John's Gospel. Previous acquaintance with Jesus is really implied by the narrative in Matthew and more so by that in Luke. It is a new stage in the work of Christ when he has permanent personal followers unlike the following of John the Baptist.

21. **Other two brethren.** Another pair of brothers, fishers also. **James the son of Zebedee.** He is mentioned before John in the lists, generally, though to our minds John is the greater

and John his brother, in the boat, with Zebedee their
22. father, mending their nets; and he called them. And
they straightway left the boat and their father, and
followed him.

4. *The First Tour of Galilee*, 4:23–25

23. And Jesus went about in all Galilee, teaching in their M
synagogues, and preaching the gospel of the kingdom,
and healing all manner of disease and all manner of
24. sickness among the people. And the report of him

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character of the two brothers. We think so because he was the disciple whom Jesus loved and because we consider him to be the author of the Fourth Gospel. But it is to be remembered that the Synoptic tradition was written down before John's great work in Ephesus and before he wrote his Gospel.

22. **And their father.** They had more to leave. Mark (1:20) adds that Zebedee had "hired servants" also. He was apparently a man of some property. John appears later to have had a home also in Jerusalem (Jn. 19:27). Here is the nucleus of the twelve apostles. Two others, Philip and Nathanael (Bartholomew), were already believers in Jesus (Jn. 1:43–51).

23. **Went about.** A tour of Galilee. There were probably two others. This time Jesus takes the four followers (Simon and Andrew, James and John). **All Galilee.** There were 204 villages in the country. Most of the people lived in the towns and villages. The country was 70 miles long by 40 wide and densely populated. The language need not be pressed literally, but evidently a great deal of work is implied. One needs to let his imagination dwell on these general expressions which follow. **Teaching, preaching, healing.** These words properly describe the work of Jesus. He was both instructor and evangelist. He ministered to the body as well as to the soul. **Synagogues.** These organizations for worship and instruction were found in every town. They arose in the period of exile in Babylon and were kept up on the return. They served a splendid purpose for the ministry of Jesus and of Paul and became the chief model for the local church. **Gospel of the kingdom.** Note both words are used here for the first time concerning the message of Jesus. He preached the good news of the kingdom.

24. **Report.** His fame spread rapidly, chiefly because of his

went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied;
25. and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

5. *Exposition by Jesus of Righteousness in Terms of the Kingdom of Heaven*, Chs. 5–7

R 5. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples

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cures. **All Syria.** Into the Gentile country to the north. The Gentiles came and went from Galilee. **All that were sick.** The only varieties mentioned here are those possessed with demons, the epileptic, and the palsied (paralytic). They are mentioned as separate classes. The problem of demoniacal possession will be discussed elsewhere. **He healed them.** It used to be popular to deny the reality of these cures. But, since so many psychic healers in modern times perform remarkable cures of nervous and similar troubles when the mind can influence the body, such denials are less positive.

25. **Followed him.** Not permanently as the four had done, but till they were healed or were satisfied. **Great multitudes.** They came from Galilee, from the Greek Decapolis, from the Pharisaic headquarters at Jerusalem and in Judea, and even from Perea.

(1) *Circumstances of the Discourse.* 5:1 f.

1. **And.** The conjunction indicates nothing whatever as to the date of the discourse here given. It very probably did not come in the early part of the Galilean ministry, though certainly not at the end. The great crowds indicate that some time had elapsed since Jesus began his work in Galilee. The time of the event is likely to be found in Lk. 6:12–49. We may imagine several months of the Galilean ministry as past when Jesus delivered this great discourse. It is put by Matthew at the very beginning of this ministry, probably for rhetorical reasons. It certainly does make a powerful impression and helps to explain the power of Jesus with the people. **Seeing the multitudes.** The occasion of the sermon. Luke (6:12 f.) records that Jesus had gone up

2. came unto him: and he opened his mouth and taught them, saying,

into the mountain to pray and after a whole night of prayer had chosen the twelve apostles. Mark (3:13–19) agrees with Luke as to the choice of the twelve. Matthew says nothing on that point, but merely mentions their names with Simon Peter as "first" when they were sent out on a special tour much later (Matt. 10:2–5). Here Matthew gives only the public aspect of the occasion, while Luke, as often, presents the more personal point of view, especially about prayer. **Into the mountain.** Luke (6:17) mentions also that Jesus "came down with them" (the disciples) "and stood on a level place." It is idle to speculate as to the mountain on which this teaching was delivered. The mountain called the Horns of Hattin has a level shoulder well adapted to the description in Luke. But "the mountain" is merely assumed in Matthew as well known to all. But Luke proceeds (6:17–19) to tell of a great amount of healing done by Jesus, all of which is passed by in Matthew. It is probably at this juncture that Matthew takes up the story. Seeing the crowds, Jesus went up a little higher on the mountain side above the level place where he had been healing the sick and "sat down" as was the custom for Jewish teachers. **Sat down.** This was the signal that he was about to address the crowd. Cf. Lk. 4:20. **Disciples came unto him.** The twelve just chosen drew nearer to hear him. They felt a new sense of responsibility and privilege. Jesus had appointed them to be with him, to preach, and to have authority to cast out demons (Mk. 3:14 f.). Already they knew that they must themselves some day be preachers. Mark (3:13) comments on the fact that Jesus called whom he himself would and Luke (6:12) remarks that it was done after a night of prayer. There were other disciples present, "a great multitude of his disciples" (Lk. 6:17), besides these twelve. There was also present a vast crowd of people from many regions all the way from Jerusalem to Tyre and Sidon (Lk. 6:17; Matt. 5:1; 7:28; 8:1). Both Matthew and Luke describe the audience as composed of both believers in Jesus and a great multitude besides.

2. **Opened his mouth.** Not mere tautology. He spoke in a deliberate manner. Cf. 13:35. Luke (6:20) remarks that "he lifted up his eyes on his disciples." **Taught them.** If John was preëminently the Herald (preacher) Jesus was distinctly the Teacher. He was a teaching preacher and a preaching teacher. Matthew treats what he here gives from the teaching of Jesus as one great discourse. He tells (7:28 f.) the effect of the sermon on the audience. As compared with the corresponding report in Luke, the

Q 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

sermon in Matthew is much briefer and Luke (Ch. 12 in particular) gives elsewhere certain sayings of Jesus here reported by Matthew. It is abstractly possible that Matthew has collected together favorite sayings of Jesus and grouped them under one general theme. But Luke's report of the sermon in Ch. 6 begins like that in Matthew, has the same general line of argument, and ends like it. The audience is the same and both are represented as a single address. It seems probable therefore that in both accounts we have the record of an actual sermon reported with freedom as sermons were (and are). It is not to be supposed that either Matthew or Luke makes a complete report of this great address. Neither one may have used all the material known to him, but both probably incorporated what suited the purpose in hand. What Matthew alone gives is particularly about the relation of Christ's teaching to the current Jewish doctrine and practice and is germane to the general attitude of Matthew's Gospel. It is possible that Luke may have purposely or unconsciously placed certain portions elsewhere. But it is much more likely that Jesus, like all great teachers, repeated many of these sayings on various occasions. This he would do with new audiences and sometimes it was necessary to do so with the same audience. There is a real unity in the sermon, as the outline will attempt to show. The theme and the purpose of the address will come out presently.

(2) *Introduction to the Discourse*, 5:3–16

3. **Blessed.** More strictly, "Happy." The word accents the actual inner state rather than the outward appearance as another sees it. The word occurs nine times in these verses. Hence one way of counting the Beatitudes is to make nine. Others blend them so as to count only seven or eight, making verses 11 and 12 mere explanations of verse 10. Still others count ten, taking verse 12 as a distinct Beatitude, in order to have Ten Beatitudes to correspond with the Ten Commandments on Mount Sinai. But it is difficult to think that this point was in the mind of Jesus or of the writer. Luke indeed has only four (or five) Beatitudes, but adds four woes not in Matthew. The language of the two reports varies slightly, as was to be expected. It is possible that Jesus had in mind the language of the First Psalm. Various parallels in the rabbinical teaching have been found for certain of the phrases used by Jesus, but the point of view of Jesus in the Beatitudes was revolutionary to his auditors. What

4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth. R
6. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Q

Jesus failed to mention was as surprising as what he did specify. He passes by all Jewish privileges and outward station. It is not necessary to see different classes of persons in each Beatitude, nor any logical order in them. They appeal to the poetic instinct. The aphoristic method of teaching here employed is common with Jesus. The Beatitudes describe the inward spiritual attitude of those who have received the Kingdom into their hearts. They are already believers. It is important to note that in the discussion of righteousness which is to follow Jesus assumes the new heart, which alone makes it possible to come up to the lofty ethical standard here set up. **The poor in spirit.** Luke has only "ye poor," but the absence of self-sufficiency leads to dependence on God. **For.** Each of the Beatitudes has a reason given. The reason relieves the paradox to some extent. **Theirs is the kingdom of heaven.** This spiritual dependence on God is proof that one possesses the kingdom of heaven in his heart. Else he would not trust in God. The use of kingdom here is personal and spiritual, not eschatological.

4. **Mourn.** Another paradox. Jesus does not mean that mourning in itself is a blessing. **Comforted.** It is a ground of blessing when it leads to the higher consolation. The comfort is the antithesis of the grief. The optimism of Jesus overcomes the pessimism of sorrow.

5. **Meek.** Each Beatitude implies a certain modification, but the sharp statement arrests the attention. It is hard to see a wide difference between "the meek" and "the poor in spirit," except that humility is rather the spirit of the meek man. Meekness was a virtue in the Psalms (37:11), but not in the Greek and Roman world. **Inherit the earth.** Quoted from Ps. 37:11. Hardly meant to be taken literally, though the precise spiritual significance is obscure. Possibly, "will get the best out of the earth."

6. **Hunger and thirst after righteousness.** Less paradoxical in appearance. The passion for goodness is one of the noblest things in man. It is the longing for righteousness that is praised, not the self-satisfied possession of it. **Be filled.** But not made

R 7. Blessed are the merciful: for they shall obtain
mercy.
8. Blessed are the pure in heart: for they shall see
God.
9. Blessed are the peacemakers: for they shall be
called sons of God.
10. Blessed are they that have been persecuted for
righteousness' sake: for theirs is the kingdom of
11. heaven. Blessed are ye when *men* shall reproach you,
and persecute you, and say all manner of evil against

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content with one's attainments. The reward of the struggle for goodness is to become better.

7. **Merciful.** Not the law of brute force with tooth and claw. Not might, but love. To some extent the law of mercy holds among men. **Obtain mercy.** What is sometimes true of men is the law of the kingdom of heaven. The child of the kingdom reflects the spirit of his Father.

8. **Pure in heart.** Cf. Ps. 24:4. Purity in the widest sense of the term is meant. Cf. what Jesus says about the heart as the seat of impurity (Matt. 15:19) in opposition to the ceremonial traditionalism of the Pharisees. See **God.** Cf. Ps. 11:7. It was difficult to get an introduction to an oriental monarch, but most probably the idea is rather the beatific vision which only the purified heart can have.

9. **Peacemakers.** Not peacebreakers. The nations honor the heroes of war. Jesus puts the crown on the promoters of peace among men. **Called sons of God.** They are likely to incur the ill-will of both sides to a dispute, but are in reality like the Prince of Peace. This does not mean the inability to stand up against error, as the example of Jesus amply shows. But he does honor the disciple who sows peace among men.

10. **Have been persecuted.** One of the most paradoxical of all. The persecutor considers himself the favored of fortune. But Jesus here qualifies the remark by adding " for righteousness' sake." A martyr's crown is not to be sought, else the halo is gone. **Theirs is the kingdom of heaven.** Cf. vs. 3. It is proof of the new life of the kingdom that one suffers persecution for goodness.

11. **Reproach you, and persecute you.** A repetition and expansion of the Beatitude in vs. 10. **Falsely.** If the evil told be

12. you falsely, for my sake. Rejoice, and be exceeding Q
glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth: but if the salt have lost R
its savour, wherewith shall it be salted? it is thence- Q
forth good for nothing, but to be cast out and trodden
14. under foot of men. Ye are the light of the world. A R
15. city set on a hill cannot be hid. Neither do *men* light Q
a lamp, and put it under the bushel, but on the stand;
16. and it shineth unto all that are in the house. Even so R
let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

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true, there is no blessedness in it. **For my sake.** The persecution must relate to the cause of Christ to get the crown of praise from him.

12. **Rejoice.** In view of this Beatitude. **Your reward in heaven.** There if not on earth. There is a reward on earth, the joy of goodness. **So persecuted.** History repeats itself.

13. **Ye.** Those described in verses 3–12. Hence it seems best to connect verses 13–16 with the Beatitudes. Such characteristics as the Beatitudes present impose great responsibilities. **The salt of the earth.** Salt is one of earth's greatest blessings, so long as it is preservative. The opportunity for doing good consists essentially in being good. The life of the kingdom must abide, else the power of the kingdom is gone.

14. **The light of the world.** The same truth presented under another figure. The world needs light. Where else can it get the light? The source of the Christian's light is Jesus (Jn. 8: 12). **Set on a hill.** Like this mountain on which they were. Another figure for their responsibility.

15. **Under the bushel.** A particular illustration of the "light" figure above. A *reductio ad absurdum.* The candle or lamp might better be set on the bushel.

16. **So.** As just explained. **Before men.** Not under a bushel. **That they may see.** Not to praise the man, but to glorify God. The object of light is to shine. Do not defeat God's purpose.

17. Think not that I came to destroy the law or the
Q 18. prophets: I came not to destroy, but to fulfil. For
verily I say unto you, Till heaven and earth pass away,
one jot or one tittle shall in no wise pass away from the

(3) *The Theme of the Discourse: Christ's Idea of Righteousness contrasted with the Current Jewish Teaching*, 5:17–20

17. **Think not.** Clearly implying that some had regarded him as a revolutionary teacher, overturning the Mosaic and prophetic teaching. The chief object of the sermon seems to be set forth Christ's conception of righteousness. Luke does not have this section because of its Jewish tone. Luke gives only the spiritual and moral aspects of Christ's teaching on this occasion. Jesus pointedly denies that he has come to destroy or abrogate the teaching of the Old Testament. But he does not say that he has come to indorse the Pharisaic interpretation of the Old Testament as set forth in their oral law. Indeed he sharply indicts both their teaching and their practice. **Or the prophets.** Not a superfluous addition. Christ means, in a word, the Old Testament teaching succinctly covered by "the law or the prophets." **But to fulfil.** To fill full, to complete. Jesus is not here putting the shackles of rabbinism on his disciples nor is his position inconsistent with the general tenor of the sermon. There are various ways of completing. One is to give the substance where only the shadow has been. Another is to find the deeper moral significance in laws already in force, to carry these laws farther in the same direction. Another way is to make effective laws that were good, but were inoperative. In all these ways Jesus completed the teaching of the Old Testament. In Rom. 10:4 Paul calls Christ the "end of the law to every one who believes." The law is no longer looked upon as a means of salvation. It never succeeded in that. It can only be kept by one who has the new heart. The ceremonial aspects of the Old Testament found their real fulfilment in Christ. In the nature of the case Jesus could not go into all this phase of the matter. He could only speak on broad lines and give illustrations. His independent attitude ("But I say unto you") shows that he is no mere literalist.

18. **Verily I say unto you.** A solemn form of statement which also reveals Christ's consciousness as a teacher. **Till.** He means always. **One jot.** *Yod*, the smallest Hebrew letter. **One tittle.** A horn or curve on a Hebrew letter. **Till all things be accomplished.** Jesus pointedly gives his indorsement to the value and permanent usefulness of the Old Testament teaching.

19. law, till all things be accomplished. Whosoever R
therefore shall break one of these least commandments,
and shall teach men so, shall be called least in the
kingdom of heaven: but whosoever shall do and teach
them, he shall be called great in the kingdom of
20. heaven. For I say unto you, that except your right-
eousness shall exceed *the righteousness* of the scribes
and Pharisees, ye shall in no wise enter into the king-
dom of heaven.

It is needless to think these verses an addition by a conservative editor. The word "accomplished" or fulfilled, as shown above, has various senses. Jesus himself is the goal of the Old Testament teaching. The spirit is more than the letter. The Old Testament gains its real life in Jesus. It is not to be supposed that Jesus here means that rabbinical rules were to be imposed upon Gentiles nor even to be binding upon Jews always. His whole tone shows that he is after the heart of the Old Testament. He probably speaks strongly here because of the contrasts soon to be brought out.

19. **One of these least commandments.** The commandments were not all of the same ethical value. Cf. Matt. 22:36; 23:23. But Jesus condemns light-hearted violation of the least, a point of view needed by many to-day. **Teach men so.** Men who add evil teaching to evil living. **Least in the kingdom of heaven.** Jesus does not rule out of the kingdom men who break one of the least commandments. The kingdom of heaven is not mechanical. But he does not commend those who wilfully violate even the ceremonial commandments. Christ calls "hypocrites" the Pharisees who care only for the external. But he does not crown with the highest honors those who care nothing for the external. **Do and teach.** Practice and profession, a needed word for all disciples, particularly teachers and preachers. **Great.** Not greatest. "Great" is honor enough.

20. **I say unto you.** Deliberate statement. Practically all the rest of the sermon turns on this verse. **Your righteousness.** That demanded of those in the kingdom. This he proceeds to set forth by way of contrast with that of the scribes and Pharisees and then by positive description. **The scribes and Pharisees.** The scribes were a class, a calling. The Pharisees were a society. The scribes were usually Pharisees, but not always. In 5:21–48 Jesus contrasts his teaching about righteousness with that of the

21. Ye have heard that it was said to them of old time,
Thou shalt not kill; and whosoever shall kill shall be
22. in danger of the judgement: but I say unto you, that
every one who is angry with his brother shall be in

scribes, the authorized religious teachers of the time. In 6:1–18 he compares the practice of righteousness by members of the Kingdom with the practice of the Pharisees. Cf. "Do and teach" above. **In no wise.** The scribes and Pharisees were the religious leaders of the day. If people had no higher ideals and attainments than these religious lights, they had no chance at all of entering the kingdom of God. It is a most astounding statement from the point of view of Christ's audience. He proceeds to justify this indictment. He then adds (6:19–7:12) practical illustrations of the righteousness required by him.

(4) *The Argument Developed*, 5:21–7:12

(*a*) The teaching of Jesus a real extension of that in the Old Testament, though out of harmony with that of the scribes in some vital points. 5:21–48. There are five illustrations of the fulfilment of the law given by Jesus. They concern the questions of murder (21–26), adultery (27–32), oaths (33–37), retaliation (38–42), love of enemies (43–48). They illustrate both Christ's attitude to the real spirit of the Old Testament, and his relation to the teaching of the scribes.

21. **Ye have heard.** Suitable to direct appeal in a sermon. He uses the expression at the beginning of each of the five examples. **To them of old times.** The time of Jesus was modern as compared with the ancient days. Jesus quotes freely the sense of the O. T. chiefly from the LXX. Cf. Ex. 20:15; 21:12; Deut. 5:18; 17:8.

22. **But I say unto you.** Each time in these five illustrations Christ sets what he has to say over against what he has quoted. He does it with a full sense of authority and greatly astonishes his hearers by so doing. He does not quote from any other rabbis to reënforce his positions. Jesus does not mean that he is opposing the Old Testament teaching. Far from it. The rabbis (scribes) were satisfied with the barest literalism and did not always accept that. But Jesus goes farther than the Old Testament. However, he goes in the same direction. He finds the principle behind the precept and indorses that. **Angry with his brother.** Because murder comes from anger. Banish anger, and murder disappears. Besides, anger is the same kind of sin as murder. They

danger of the judgement; and whosoever shall say
to his brother, Raca, shall be in danger of the council;
and whosoever shall say, Thou fool, shall be in danger
23. of the hell of fire. If therefore thou art offering thy
gift at the altar, and there rememberest that thy
24. brother hath aught against thee, leave there thy gift
before the altar, and go thy way; first be reconciled to
25. thy brother, and then come and offer thy gift. Agree
with thine adversary quickly, whiles thou art with Q
him in the way; lest haply the adversary deliver thee
to the judge, and the judge deliver thee to the officer,
26. and thou be cast into prison. Verily I say unto thee,
Thou shalt by no means come out thence, till thou have
paid the last farthing.

27. Ye have heard that it was said, Thou shalt not com- R
28. mit adultery: but I say unto you, that every one that
looketh on a woman to lust after her hath committed
29. adultery with her already in his heart. And if thy

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differ in degree more than in quality. **Raca.** An Aramaic word for simpleton or blockhead. **Thou fool.** A little more pointed than "Raca." **Hell of fire.** Gehenna, originally derived from the Valley of Hinnom, where the refuse of Jerusalem continually burned. It is the word for the place of eternal punishment. It is the hell characterized by fire. The language is metaphorical, but is meant to convey the dreadful reality of the punishment of sin.

23. **Rememberest.** The religious act causes a sudden searching of the heart.

24. **First be reconciled.** More important than perfunctory offerings to God with hate in the heart.

25. **Agree.** Be willing to go more than halfway.

26. **The last farthing.** If you elect the law, the law will show no mercy.

27. Cf. Ex. 20:13; Deut. 5:17. The second illustration.

28. The sharp contrast again. **Already in his heart.** The lustful look comes from the lustful heart. To cherish such a desire is the beginning of the sin.

right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body
Q 30. be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should
R 31. perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him
32. give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

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29. **Pluck it out.** Heroic treatment. Spiritual surgery Jesus has in mind. Cf. the "pure in heart" vs. 18. This is one application of that purity. **Hell.** The words "of fire" are wanting, but no lessening of the punishment is meant.

30. **Cut it off.** Jesus does not mean, of course, that these members of themselves could be guilty of sin independently of the heart. It is bold imagery and very effective.

31. **It was said also.** Some would make this a separate illustration, but it is just another form of adultery. **A writing of divorcement.** This of itself was a great restriction upon the husband's whim. The wife was at least given some protection.

32. **But I say unto you.** Jesus restricts divorce still further. **Saving for the cause of fornication.** Many of the Pharisees treated divorce as a very light matter indeed. They were divided on the point themselves and will later seek to entrap Jesus (Matt. 19:3–12) in the dispute between the rival schools of Hillel and Shammai. Some scholars consider this exception an addition by the Evangelist or a copyist and not a part of the teaching of Jesus, but the objection rests on insufficient grounds. Cf. also Matt. 19:9. Christ narrows the Mosaic regulation (Deut. 24:1) to this one ground of divorce. The man who divorces his wife for any other cause is treated by Jesus as responsible for making her an adulteress. **Whosoever shall marry her.** All three persons thus become guilty of adultery in the eye of Christ. He does not here (cf. Mk. 10:12) mention the case of the woman who secures a divorce nor does he speak of the remarriage of the inno-

33. Again, ye have heard that it was said to them of old
time, Thou shalt not forswear thyself, but shalt per-
34. form unto the Lord thine oaths: but I say unto you,
Swear not at all; neither by the heaven, for it is the
35. throne of God; nor by the earth, for it is the footstool
of his feet; nor by Jerusalem, for it is the city of the
36. great King. Neither shalt thou swear by thy head,
37. for thou canst not make one hair white or black. But
let your speech be, Yea, yea; Nay, nay: and whatso-
ever is more than these is of the evil *one*.

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cent party when the guilty one has been divorced. The failure to condemn such remarriage is usually interpreted as sanctioning it.

33. **To them of old time.** Cf. 5:21. The third illustration. Cf. Lev. 19:12; Deut. 23:21; Ps. 50:14.

34. **Swear not at all.** This is the new teaching of Jesus. The Jews avoided oaths with the name of God in them, but had many other devices which Jesus calls wrong. Hence profanity had come to be a common vice, as it is, alas, to-day. **The throne of God.** Christ gives this as the reason for not using the term "heaven" in an oath. It was possibly the most frequent of their secondary oaths.

35. **The footstool of his feet.** The earth itself is hallowed and too sacred for flippant swearing. **The city of the great king.** Another common oath was the use of Jerusalem.

36. **By thy head.** Another of their oaths. So Greeks and Romans. Cf. the Mohammedan oath, "By your beard." So "By Aaron's beard." It is not really your head to use in such a manner! Cf. our "By my life."

37. **Yea, yea; Nay, nay.** Affirmative and denial. If necessary, repeat. Cf. Jas. 5:12. So Jesus said "Verily, verily." **The evil one.** Or, of evil. The Greek allows either translation. The point is that oaths of any kind have their origin in evil or the evil one. This is not the same thing as saying that every oath is essentially evil. For instance, Jesus himself spoke an oath before the Sanhedrin (Matt. 26:63 f.). But the very reason for putting a man on oath before a court of justice grows out of distrust of human speech due to sin. Untruthfuless is responsible for it. Paul likewise used a most solemn oath (Rom. 9:1 f.) to show his sincere love for the Jews, who regarded him as an enemy. Cf. also 2 Cor. 1:17–20. But light and flippant swearing is condemned without qualification.

38. Ye have heard that it was said, An eye for an eye,
Q 39. and a tooth for a tooth: but I say unto you, Resist
not him that is evil: but whosoever smiteth thee on
40. thy right cheek, turn to him the other also. And if
any man would go to law with thee, and take away thy

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38. **An eye for an eye, and a tooth for a tooth.** Ex. 24:21; Lev. 24:20; Deut. 19:21. Cf. also the Law of Solon, the Roman Tables, the Code of Hammurabi. Ex. 42:21 belongs to the Book of the Covenant. The fourth illustration is thus the *lex talionis* (law of retaliation). In a rude state of society it was a restriction for this primitive justice to be taken out of private hands and put into the law of the state. Personal vengeance is still exercised in some modern lands. Feuds of long standing result. The bare form of this crude law was a great advance. One could not injure more than he had been injured.

39. **Resist not him that is evil.** The Greek is ambiguous again. It may be, resist not evil. Cf. Lev. 19:18 and Sirach 28:1–7 for an advance on the law of retaliation. Does Jesus forbid the punishment of evil doers by law? That hardly seems possible in view of the whole context and his teachings elsewhere. What he does condemn is personal vengeance. The law of retaliation was a restriction on that. Jesus makes a still further restriction. He prohibits the appeal to law merely for revenge. Here again the startling advance of Jesus must be interpreted in the light of his conduct. He himself protested against personal insult (Jn. 18:23) though he did not give a blow in return. The example in this verse (personal assault) is one of five given by Jesus to illustrate his advance over the law of retaliation. The others are litigation (40), exactions (41), begging (42), and borrowing (42). **The other also.** In the matter of personal violence Jesus suggests meek submission as the way to win the victory. It takes two to make a quarrel. Non-resistance (and in particular, not replying in anger) is often more effective than counter-blows. The language is figurative, but emphatic. Jesus did not himself turn the other cheek to the officer (Jn. 18:22 f.) who struck him nor did he strike back. He made a dignified protest. Certainly Christ is not here advocating the absence of government (anarchy). War would usually be avoided if men were not so quick to resist imaginary wrongs.

40. **Thy cloke also.** A suit at law. Better let him have the costly outer garment also. One will save his temper, save the lawyer's fee, and perhaps shame the aggressor in the suit.

41. coat, let him have thy cloke also. And whosoever R
shall compel thee to go one mile, go with him twain.
42. Give to him that asketh thee, and from him that would Q
borrow of thee turn not thou away.

43. Ye have heard that it was said, Thou shalt love thy R
44. neighbour, and hate thine enemy: but I say unto you, Q
Love your enemies, and pray for them that persecute

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41. **Compel thee.** Impress as soldiers do (Mk. 15:21, the case of Simon of Cyrene). Public officers are sometimes arrogant and exacting (cf. Lk. 3:13 f.). **Go with him twain.** Heap coals of fire on his head by going the second mile! Both of these admonitions emphasize Jesus' hostility to hostilities. Love, not the search for rights, is the center of his ethics.

42. **Give.** Beggars were very numerous in Palestine. They were used to being refused. Jesus urges almsgiving, not as a means of salvation, but as proof of love for men. The organization of boards of charity in our cities for the proper relief of the paupers is not out of harmony with this command of Jesus. It is a mere detail. Only we must not let the springs of charity dry up in us because of the difficulties in the matter. **Borrow.** If the beggar is a nuisance, what about the professional borrower who never intends to pay or at least never does pay? This is perhaps the hardest case of all for the modern Christian conscience. Perhaps both extremes are to be avoided. There are worthy borrowers. Is it not sometimes a wrong to one's own family to lend indiscriminately? Jesus makes no distinction for us. The Jews were forbidden to charge interest (Ex. 22:15; Deut. 23:19), but it was done in the time of Christ (Lk. 19:23).

43. **Thou shalt love thy neighbour.** The fifth illustration. This clause is from Lev. 19:16. Cf. Lk. 6:27–36. This is a summary for the second table of the law and is frequently referred to by Jesus as the accepted teaching of the Jews. Love of God and man constituted in brief the whole of the law and the prophets (Matt. 22:35–40). **And hate thine enemy.** An addition of the scribes. Cf. Secrets of Enoch 50:4, "when you might have vengeance, do not repay either your neighbour or your enemy." Jesus here controverts the current teaching that really opposed the Old Testament.

44. **Love your enemies.** As the Old Testament teaches. Cf. Ex. 23:4, 5; Job 31:29; Prov. 17:5; 24:29; Ps. 7:4, 5; 35:12–15. Cf. Paul in Rom. 12:19–21. Jesus argues a better

45. you; that ye may be sons of your Father which is in
heaven: for he maketh his sun to rise on the evil and
the good, and sendeth rain on the just and the unjust.
46. For if ye love them that love you, what reward have
47. ye? do not even the publicans the same? And if ye
salute your brethren only, what do ye more *than*
48. *others?* do not even the Gentiles the same? Ye
therefore shall be perfect, as your heavenly Father is
perfect.

R **6.** Take heed that ye do not your righteousness before
men, to be seen of them: else ye have no reward with
your Father which is in heaven.

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application of this teaching. **Pray for them that persecute you.** Cf. the Beatitudes (5:10–12) and Christ's own conduct on the cross (Lk. 23:34). The text in Luke is disputed, but is probably genuine.

45. **Sons of your Father.** Be like your Father. God loves those who do not love him.

46. **Even the publicans.** An extreme example that was very pertinent.

47. **Even the Gentiles.** And Jews claimed great superiority over Gentiles.

48. **Shall be perfect.** This is the ideal, the perfection of love (Cf. Lk. 6:36). **As your heavenly Father.** He is the standard, not the teaching of the scribes, nor indeed that of the Old Testament. The Word of God is less than God himself and is merely a means to bring men up to the fulness of God's goodness. There is here no flippant professional perfection. The righteousness demanded by Jesus finds its ultimate ground in God who is love.

(*b*) The righteousness of the kingdom is more spiritual and inward and less ostentatious than the practice of the Pharisees, 6:1–18.

1. **Take heed.** The warning is now against the conduct of the Pharisees. It is a real peril. **Do not.** This word is not infrequent with righteousness. Cf. Ps. 106:3; 2 Sam. 8:15; 1 Jn. 2:29. **Righteousness.** The correct text instead of "alms." Cf. 5:20. Jesus has discussed the theory of righteousness in contrast with that of the scribes. He now turns to the practice of righteousness in contrast with that of the Pharisees. There are three examples of their conduct, viz., alms (2–4), prayer (5–15),

2. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.
3. But when thou doest alms, let not thy left hand know
4. what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

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fasting (16–18). **To be seen of men.** This is the dominant motive with the Pharisees in all their good works. They care more for the favor of men than for the favor of God. **Else ye have no reward.** The Pharisaic motive vitiates the act with God and it has no reward.

2. **Alms.** The first of the examples. The Jews held that almsgiving made atonement for sins. Cf. Tobit 4:7; 12:8; Sirach 3:14; 4:3; 7:10; 29:11 f. Jesus does not mean to approve this doctrine. He simply assumes that they will do alms (cf. Matt. 5:42). **Sound not a trumpet.** No actual examples known. Figurative like our "blows his own trumpet." **The hypocrites.** The Pharisees are meant, though their names are not here called. Cf. 5:20; 15:7; 22:18; 23 throughout. The Pharisees posed as paragons of virtue in all matters of righteousness. Jesus bluntly calls them hypocrites. The Greek word means one who merely acts a part under a mask. The indictment is severe and Jesus proceeds to justify it. Each time he calls them hypocrites. **In the synagogues and in the streets.** Because of the crowds there. **Have glory of men.** Religious work is exposed in a peculiar way to love of notoriety and praise, all the more so now in the day of newspapers. **Have received their reward.** Praise of men is all that they will get. They are paid in full. God has no rewards for them. This comment is made about their prayer and their fasting also.

3. **Let not thy left hand.** A bold image to impress sincerity. Some giving has to be known. We need more large givers to public causes. But what Jesus means is that giving should not be just for the purpose of notoriety.

4. The gift is the real good, not the credit. God sees in secret as well as in public. **Recompense thee.** There is no danger of being overlooked by God. The word "openly" does not belong to the early text. It is not essential that the reward be openly bestowed. The reward is largely subjective, the consciousness of

5. And when ye pray, ye shall not be as the hypocrites:
for they love to stand and pray in the synagogues and
in the corners of the streets, that they may be seen of
men. Verily I say unto you, They have received their
6. reward. But thou, when thou prayest, enter into
thine inner chamber, and having shut thy door, pray
to thy Father which is in secret, and thy Father which
7. seeth in secret shall recompense thee. And in praying
use not vain repetitions, as the Gentiles do: for they
think that they shall be heard for their much speaking.
8. Be not therefore like unto them: for your Father
knoweth what things ye have need of, before ye ask

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doing a needed and worthy thing and of pleasing our heavenly Father. This is not all, but it is enough. It is right to do right apart from any motive of reward. Salvation does not come as a reward, but the one who does right receives a reward both here and hereafter. Virtue is its own reward, but it also brings reward.

5. **Pray.** The second example. The things which the Pharisees abuse are all three noble exercises in themselves. **The hypocrites.** The Pharisees. **Love to stand and pray.** A long time and in public places. The corners of the streets were excellent, for they could be seen in four directions. **Seen of men.** This is their motive in prayer, as in almsgiving. **They have received.** All that they will get.

6. **Shut thy door.** To keep others out. For a picture of a Pharisee at prayer read Lk. 18:9–12. **Recompense thee.** All that you need and more than you are entitled to. Our good deeds do not *deserve* reward as a due from God.

7. **Vain repetitions.** One is reminded of the Mohammedans who repeat "Allah" by the hour. The Buddhists have prayer wheels. Cf. also the rosary. So in 1 Kgs. 18:26 the worshippers of Baal called all day. Cf. also Acts 19:34. But the point with the Pharisees was not to gain the ear of God, but the eye of men. **The Gentiles do.** It was and is the custom of the heathen, as just stated. **Much speaking.** Long prayers are condemned in Eccl. 5:2 and Sirach 7:14. The Pharisees had become like the heathen.

8. **Before ye ask him.** God does not need mere information. He has that. What he loves in prayer is the worshipful attitude, the sense of dependence and gratitude, love and trust.

9. him. After this manner therefore pray ye: Our Q
Father which art in heaven, Hallowed be thy name, R
10. Thy kingdom come. Thy will be done, as in heaven,
11, 12. so on earth. Give us this day our daily bread. And Q

9. **After this manner.** As follows and in contrast with the vain and ostentatious manner of the hypocrites. **Pray ye.** This is a model prayer, commonly called the Lord's Prayer because given by him. The real Lord's Prayer in a deeper sense is found in Jn. 17. Jesus did not follow this form as a ritual, though he repeated it on a later occasion in practically the same words (Lk. 11 : 2–4). The variation shows that it was not designated as a mere form of words. It is a general plan which suits all prayer. There are two parts in it, like the two tables of the Ten Commandments. The first part relates to God (9b, 10), the second part to man (11–13). There are three petitions in each of the two divisions. The distinctive thing about this model prayer is not the originality of words or phrases as much as its simplicity, universality, comprehensiveness, and reality. It is not astonishing that in Luke the disciples request Jesus to teach them how to pray. They forget to practise much that they know. **Our Father.** These two words represent the beginning of all true prayer. Jesus was speaking to Gentiles as well as Jews on this occasion (Lk. 6 : 17). In one sense God is the Father of all men, but those who approach God in prayer can and should say "Abba, Father" (Rom. 8 : 15). The Fatherhood of God is in the Old Testament, is prominent in the Wisdom of Solomon, but it is Jesus who has made it a part of the consciousness of mankind. He came to reveal the Father to men (Jn. 1 : 18). **Hallowed be thy name.** The first request. God first and God worshipped. Else there is no prayer, no religion. "Name" represents God.

10. **Thy kingdom come.** This is the work of Jesus and should be the main business of the Christian. It is what God cares most about. It has already come in part, but it is always coming more. It will some day be fully come. **Thy will be done.** The reign of God in the heart involves obedience to God in life. God's will is highest law, the real *summum bonum.* **As in heaven.** Where God's will meets no resistance. **So on earth.** That will bring heaven to earth. Heaven here on earth is the ambition of Jesus. This is his social programme. It is only possible when God rules in every heart as he does in heaven. Then it becomes a reality.

11. **This day.** The second part of the prayer. **Our daily bread.** Prayer for food is urged, real dependence on God, but not to the neglect of work. Prayer for the coming of the King-

forgive us our debts, as we also have forgiven our
R 13. debtors. And bring us not into temptation, but de-
14. liver us from the evil *one*. For if ye forgive men their
trespasses, your heavenly Father will also forgive you.
Q 15. But if ye forgive not men their trespasses, neither will
your Father forgive your trespasses.

R 16. Moreover when ye fast, be not, as the hypocrites,
of a sad countenance: for they disfigure their faces,
that they may be seen of men to fast. Verily I say

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dom does not mean abstinence from work for that end. In one sense we answer our own prayers. There are three petitions here also. This is the first.

12. **Our debts.** The second request in this part of the prayer. In Lk. 11:4 we have "sins." That is what is meant here by "debts." We are due God a righteous life. Forgiveness is our plea in view of failure. **As we also.** It is an astonishing standard. Jesus assumes that the man who asks God for forgiveness has already done that towards those in debt to him. Cf. Lk. 11:4. In Matt. 18:21–35 note the parable about forgiveness.

13. **Bring us not into temptation.** Jesus had met temptation and knew the peril to the soul of men involved. He will repeat this warning when in the agony of Gethsemene (Lk. 22:40). **The evil one.** Or, evil. Probably "the evil one" is correct. Cf. 1 Jn. 5:18. Christ is conscious of the power of the devil. The doxology in the Authorized Version is clearly not a part of the original text, and is added by late Mss. from some of the liturgies. It is appropriate and beautiful, but cannot be considered genuine. It is absent also in Luke's account.

14. **For.** Jesus explains his remark about forgiveness. **Will also.** Not on that ground above, but because that act will prove that one has put his heart in the right attitude of trust in God.

15. **If ye forgive not.** It is easy to see how an unforgiving heart can receive no pardon.

16. **Fast.** The third example of Pharisaic righteousness. Jesus does not condemn fasting if it is voluntary and sincere. The discussion of fasting in Matt. 9:14–17 is placed by Mark (2:18–22) and Luke (5:33–39) before the time of the Sermon on the Mount. **The hypocrites.** As before, the Pharisees. **Of a sad countenance.** To attract attention. **Disfigure their face.** As some modern beggars do their bodies to excite sympathy.

17. unto you, They have received their reward. But thou,
when thou fastest, anoint thy head, and wash thy face;
18. that thou be not seen of men to fast, but of thy Father
which is in secret: and thy Father, which seeth in
secret, shall recompense thee.

19. Lay not up for yourselves treasures upon the earth,
where moth and rust doth consume, and where thieves

Be seen of men. This is the goal of life with a Pharisee. **They have received.** As in other two examples.

17. **Anoint thy head.** Instead of putting on ashes and sackcloth. Conceal your fast.

18. **Be not seen of men.** A positive disadvantage was it to be seen of men. **Recompense thee.** As before. That is glory enough for any man, the favor of God.

(*c*) Practical illustrations of the righteousness required by Jesus. 6:19–7:12. These illustrations are five: right emphasis, God's kingdom and righteousness first (6:19–34), right spirit in criticism (7:1–5), reverence for the holy (7:6), persistence in prayer (7:7–11), the golden rule of social righteousness (7:12). These illustrations do not have the scribes and Pharisees always in mind. Indeed, it is entirely possible that for part of this discussion Jesus may have had the Sadducees in mind. They were the ruling aristocratic wealthy class. The Pharisees were also lovers of money (Lk. 16:14) and so the point is not certain. The aim of Jesus now seems to be positive and constructive. The cure for the ills of life is to have God supreme in the heart. The conduct will square with creed. Then one will be able to adjust himself to his environment and be happy. The right attitude to wealth is needed. Mere heaping up of riches may be as destructive as the conduct of the Pharisees. In the discussion of the right emphasis in life (6:19–34) Jesus uses four illustrations; treasures on earth or in heaven (19–21), the single or the evil eye (22 f.), God or Mammon as master (24), anxiety for food and clothing (25–34).

19. **Lay not up for yourselves.** The first alternative is here presented. It is between treasure on earth and treasure in heaven. The paradox is literally true that a man only keeps what he gives. What he keeps he leaves. **Moth and rust.** And we can now add the powerful work of the bacteria which promote decay. Change is written on the face of nature. **Thieves.** Now as then. Riches take wings and fly away.

Q 20. break through and steal: but lay up for yourselves
treasures in heaven, where neither moth nor rust doth
consume, and where thieves do not break through nor
21. steal: for where thy treasure is, there will thy heart
22. be also. The lamp of the body is the eye: if there-
fore thine eye be single, thy whole body shall be full
23. of light. But if thine eye be evil, thy whole body shall
be full of darkness. If therefore the light that is in
24. thee be darkness, how great is the darkness! No man
can serve two masters: for either he will hate the one,
and love the other; or else he will hold to one, and
despise the other. Ye cannot serve God and mammon.
25. Therefore I say unto you, Be not anxious for your life,

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20. **Treasures in heaven.** The only safe place. **There will thy heart be also.** What one loves most determines what kind of a man he is.

22. **Lamp of the body.** A most striking picture of the eye. Cf. Paul's "the eyes of your heart" (Eph. 1:18). Here we have the second alternative, the single and the evil eye. **Single.** The Jews used this word to mean "liberal" (Prov. 11:25; 2 Cor. 8:2). A "good" eye was used for liberality (Prov. 22:9). It was, however, literally true that a good eye was "single" in that the focus was one for both eyes.

23. **Evil.** So "evil" eye was stinginess (Prov. 23:6; 28:22). Here again, however, a bad eye is one that does not focus with the other. A man with one fixed on heaven and the other on earth would be a literal illustration of the "bad" eye. **Be darkness.** Dark inside and the window shut.

24. **Two masters.** The third alternative. **For.** The matter is stated both ways. **God and mammon.** The rival of God is here called Mammon, the god of wealth. Cf. Lk. 16:9, "the mammon of unrighteousness." Cf. 1 Tim. 6:10.

25. **Therefore.** The fourth example concerns care rather than covetousness. But the grind of poverty is closely related to the greed of mammon. One is the peril of the poor, the other of the rich. Greed for mammon also creates more grinding poverty. Jesus urges that men free themselves from the grasp of the money-god (or devil) and also from undue anxiety because of the absence of money. **Be not anxious.** The old translation

what ye shall eat, or what ye shall drink; nor yet for
your body, what ye shall put on. Is not the life more
26. than the food, and the body than the raiment? Be-
hold the birds of the heaven, that they sow not, neither
do they reap, nor gather into barns; and your heavenly
Father feedeth them. Are not ye of much more value
27. than they? And which of you by being anxious can
28. add one cubit unto his stature? And why are ye

" take no thought " once bore this idea which is true to the Greek. But we now give a lighter meaning to the phrase. To " die of thought " once meant to die of anxiety. Jesus does not condemn forethought and prudent business foresight. He does discredit worry. **Life.** This same word is used also for soul. See both senses of the word in Matt. 16 : 25. Here it is the natural life that is meant. Food and drink are necessary to the continuance of the natural life. Jesus does not deny that. But undue anxiety does not provide these necessities. **Body.** The natural life resides in the body, but is more than the body. There is a real distinction, and modern scientists have not thrown much light on the real nature of life. The body needs clothing, as Jesus admits. **Is not.** Christ does not condemn care for the life and for the body. On the contrary he exalts the true life and the body above mere food and raiment. Anxiety injures the body and the life instead of being a help. Cf. Matt. 12 : 12, where Jesus asks if a man is not better than a sheep.

26. **The birds of the heaven.** Luke (12 : 24) says " ravens." This beautiful illustration applies to the sustenance of life. The birds get food. Jesus does not, of course, mean for his illustration to be pressed too far. He is not advocating reckless indifference and idleness. Even the birds have to work for their food. **Are not ye.** If God takes the birds into his plans, he will his children. It is the argument from the less to the greater. Here again we must not put into the mouth of Christ what he does not expressly say. He assumes work and discountenances anxiety and distrust. He by no means advocates indifference to oppression and needless social inequalities, the problem of predatory wealth and of the unemployed. But the man in real straits must not lose sight of God his Father.

27. **Stature.** The word is ambiguous. It is used for " stature " in Lk. 19 : 3 and for " age " in Jn. 19 : 21; Heb. 11 : 11. In the ancient writers it is more common for " age." In verse 26

anxious concerning raiment? Consider the lilies of
the field, how they grow; they toil not, neither do
29. they spin: yet I say unto you, that even Solomon in
30. all his glory was not arrayed like one of these. But
if God doth so clothe the grass of the field, which to-day
is, and to-morrow is cast into the oven, *shall he* not
31. much more *clothe* you, O ye of little faith? Be not
therefore anxious, saying, What shall we eat? or,
What shall we drink? or, Wherewithal shall we be
32. clothed? For after all these things do the Gentiles
seek; for your heavenly Father knoweth that ye have
33. need of all these things. But seek ye first his kingdom,

Jesus has been discussing the "life," and "age" would be the idea if he still has that point in mind. In verse 28 he turns to the "body," and "stature" would best harmonize with that conception. It all turns on whether vs. 27 belongs to the discussion of vs. 26 or of vs. 28. The word "cubit" certainly suits "stature" better than "age," though a cubit added to one's height would be no little increase. Before one is fully grown he does grow in stature, but not by "anxiety."

28. **Why.** Jesus rather implies that they are anxious about clothes. Some worry over the need of clothes, others over the style of clothes. **The lilies of the field.** Jesus could have drawn the same lesson from many other flowers, but he may have had in mind a lily of dark violet color (Cf. Solomon's Song 5:13) somewhat akin to the royal purple.

29. **Even Solomon.** He is mentioned by name as the one who made most display of his wealth and splendor.

30. **Oven.** The dry grass is still used in Palestine to make fires to bake bread. **Of little faith.** This is the point of it all. Anxiety is lack of trust in God.

31. **Therefore.** The lesson from the birds and the flowers is applied to the hearers.

32. **The Gentiles.** Jesus mentions the contempt of the Jews for the Gentiles to make them ashamed of themselves. **Knoweth.** Even when in need of food and raiment. Tell God about it, work without worry, trust your Father's goodness and care for you.

33. **First.** First things first. This is one of the most profound sayings of Jesus. **Kingdom.** The first thing is the rule of God in the heart. Cf. the Beatitudes at the beginning of the Sermon.

and his righteousness; and all these things shall be
34. added unto you. Be not therefore anxious for the M
morrow: for the morrow will be anxious for itself.
Sufficient unto the day is the evil thereof.
7. Judge not, that ye be not judged. For with what Q
judgement ye judge, ye shall be judged: and with what
3. measure ye mete, it shall be measured unto you. And
why beholdest thou the mote that is in thy brother's
eye, but considerest not the beam that is in thine own

Righteousness. God's idea of righteousness. It is only possible for those who have the Kingdom in their hearts. **All these things.** They are important, but less important. They will also come in due measure. The inner life is put by Jesus above the outward life. Jesus by no means teaches that it does not matter what sort of house or environment one has. But the light of God in the heart will transform the home and bring here and now the best earthly blessings. See the change in a converted drunkard's home.

34. **For the morrow.** After all one is more anxious about imaginary ills than about the actual ills. **For itself.** The real trouble will cause anxiety when it comes.

7: 1–5. Here the second of the five illustrations of practical righteousness is presented, the right spirit in criticism.

1. **Judge not.** Our word criticize comes from the Greek word here used. As often, in this sermon Jesus does not qualify the points made. They are put sharply to make an impression. The Master does not mean that we are not to form opinions of people nor that we are not to condemn those who do wrong. Cf. his own denunciation of the Pharisees in this very sermon (6: 1–18). What he evidently condemns is the habit of captious, carping criticism. **That ye be not judged.** We have a proverb to the effect that people who live in glass houses should not throw stones. The aphoristic comments of Jesus in this chapter have become proverbs of the people. Some of them were probably already so. It is not the highest motive that Jesus appealed to in the matter, but it is to the point and is not ignoble.

2. **With what judgement.** The critic exposes himself and becomes a target. **With what measure.** Cf. our proverb, "Hoisted by his own petard."

3. **The mote.** A small piece of chaff, a splinter, etc. This proverb prevails among Arabs as well as Jews. **The beam.** An exaggeration, of course, but all the more effective from the orien-

4. eye? Or how wilt thou say to thy brother, Let me
cast out the mote out of thine eye; and lo, the beam is
5. in thine own eye? Thou hypocrite, cast out first the
beam out of thine own eye; and then shalt thou see
clearly to cast out the mote out of thy brother's eye.
R 6. Give not that which is holy unto the dogs, neither
cast your pearls before the swine, lest haply they tram-
ple them under their feet, and turn and rend you.

Q 7. Ask, and it shall be given you; seek, and ye shall
8. find; knock, and it shall be opened unto you: for

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tal point of view. This proverb is a parable and pungently exposes censoriousness.

4. **Let me cast out.** The officiousness and preposterousness of the whole proceeding become grotesque. With the large stick in his own eye the critic tries to get the little splinter out of the brother's eye.

5. **Thou hypocrite.** As in 6:1–18 we are reminded of the Pharisees. The singular in verses 3–5 makes the parable more vivid.

6. **Unto the dogs.** The caution in this verse is the supplement to what is said in 1–5. It is a warning against lack of discretion. In opposing censoriousness Jesus does not advocate indiscriminate approval. There are people who are incapable of respect for what is holy. It is useless to shut one's eyes to this fact. For the use of "dogs" as a term of reproach see Matt. 15:26; Phil. 3:2; Rev. 22:15. **Pearls before the swine.** It is not necessary to think of two separate classes because of "dogs" and "swine." **They trample.** The point is not that the gospel cannot convict people, but that they will not let it save them. They will only hurl into the mud the holiest truths. **And turn and rend you.** They will not stop at doing despite to the message. They will, like mad dogs and wild hogs, rend the speakers.

7:7–11. This section presents persistence in prayer as a practical matter. Christ has presented the true spirit and model of prayer (6:5–15). He returns to this important matter to urge the continued practice in prayer. Indeed, with most men prayer is the weakest point. Cf. Lk. 11:1–13.

7. **Ask.** Present tense in the Gk. to express continued asking. Earnest prayer is the only kind that is answered. **Seek.** Just another turn. **Knock.** Another figure for prayer.

8. **For.** The reason really repeats in another form verse 7.

every one that asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall be opened.
9. Or what man is there of you, who, if his son shall ask
10. him for a loaf, will give him a stone; or if he shall ask
11. for a fish, will give him a serpent? If ye then, being
evil, know how to give good gifts unto your children,
how much more shall your Father which is in heaven
12. give good things to them that ask him? All things
therefore whatsoever ye would that men should do
unto you, even so do ye also unto them: for this is
the law and the prophets.

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9. **A loaf.** The " stone " would look like a loaf. Cf. the first temptation of Jesus.

10. **A fish.** So a " serpent " might look like a fish (an eel) and make the disappointment a deception besides.

11. **Being evil.** In contrast with God. In fact, Jesus considers all men sinful. **Know how.** As men do. This he grants. **How much more.** Argument from less to greater. **Good things.** No " stones " nor " serpents."

12. **All things therefore.** This Golden Rule of social righteousness is suggested by the remarks about prayer, but it is a distinct logion. It is given in Lk. 6:31. The negative form of this saying appears in Tobit 4:15, " Do that to no man which thou hatest." It is found also in Hillel and Philo, in Confucius and Isocrates. The ethical teaching of Jesus here finds a point of contact with that of the world's philosophers. Jesus does not use the language of Greek philosophy. He probably had never read their books. We do not have discourses on the four cardinal virtues, the highest good, virtue, etc. Christ uses the language of Judea, but he puts into it the deepest longings of the human heart of all lands and of all ages. In an independent manner Jesus has in this sermon reached the acme of human knowledge in ethical matters. He grounds his idea of righteousness in a new heart. He presents God himself as the Ideal. He demands reality in the spiritual life that shall find adequate expression towards our fellow-men. The present rule sums up the social gospel of righteousness. Jesus makes a distinct contribution to the summary. He puts it in the positive form. That is a great advance over the negative. It is one thing to abstain from evil. It is another thing to do good. Some modern writers on ethics

13. Enter ye in by the narrow gate: for wide is the gate,
and broad is the way, that leadeth to destruction, and
14. many be they that enter in thereby. For narrow is
the gate, and straitened the way, that leadeth unto
life, and few be they that find it.
R 15. Beware of false prophets, which come to you in

affect ignorance of Jesus, but he is nevertheless the chief ethical Teacher of the world. **For this is.** An evident allusion to 5:17. In this climax of the argument Jesus repeats that his teaching is the true consummation of the law and the prophets. Christ does not here mention love to God, but that is assumed. He does not use "all," as in 22:40. Certainly no one will ever try to practise this Golden Rule of life who does not first love God. He may talk about it, but that is quite a different matter.

(5) *Conclusion of the Discourse*, 7:13–27

Hortatory parables illustrating the people in the kingdom and those outside: the two ways and the two gates (7:13, 14), the two kinds of fruits (7:15–23), the two foundations (7:24–27). The Epilogue. Cf. Prologue in 5:1–16.

13. **Enter ye in.** It is not clear whether Jesus has in mind a gate at the beginning of a long road, or at the end of the road. The mention of gate before way suggests the gate at the beginning of the road. **By the narrow gate.** If so, the narrow gate is conversion. One at a time men are converted. **Wide is the gate.** *Per contra* men rush in crowds through the gate that opens into the other road. **Broad is the way.** The Two Ways is a common metaphor among the Jews. Cf. Ps. 1:6; Secrets of Enoch 30:15; Deut. 30:19; Jer. 21:8; the Epistle of Barnabas, the Teaching of the Twelve Apostles, etc. The broad way corresponds to the wide gate. **Many.** Cf. Lk. 13:42, where Jesus is asked about the number of the saved and the lost. Cf. 2 Esdras 8:3.

14. **Narrow is the gate.** Repeated. **Straitened the way.** Not straight nor exactly narrow. It is narrow, but more. The figure is rather that of a mountain pass with jagged rocks on the sides of the path. It is a narrow and difficult way, not a wide and easy one. **Few.** In contrast to the many. Absolutely many will be saved, but apparently more go the broad way.

15. **False prophets.** The second parable (15–23) is about them. Jesus may have in mind again the scribes and Pharisees

sheep's clothing, but inwardly are ravening wolves.
16. By their fruits ye shall know them. Do *men* gather
17. grapes of thorns, or figs of thistles? Even so every
good tree bringeth forth good fruit; but the corrupt
18. tree bringeth forth evil fruit. A good tree cannot
bring forth evil fruit, neither can a corrupt tree bring
19. forth good fruit. Every tree that bringeth not forth
20. good fruit is hewn down, and cast into the fire. There-
21. fore by their fruits ye shall know them. Not every Q
one that saith unto me, Lord, Lord, shall enter into
the kingdom of heaven; but he that doeth the will of
22. my Father which is in heaven. Many will say to me
in that day, Lord, Lord, did we not prophesy by thy
name, and by thy name cast out devils, and by thy

(5:20). But, if so, the application is much wider. **In sheep's clothing.** To deceive the sheep. It is an old metaphor. Cf. Ezek. 22:27; Zeph. 3:3; Acts 20:28–31. Instance our "Little Red Riding Hood."

16. **By their fruits.** The false prophets may be tested by their fruits, like trees. John the Baptist put the Pharisees and Sadducees to this test (Matt. 3:7). Jesus repeats this parable (Matt. 12:33). So James, the Lord's brother, repeats it (Jas. 3:1 f.), probably recalling the words of the Master. Cf. Gal. 5:22; Lk. 6:43–45.

18. **Cannot.** A tree of one kind will not bear fruit of another kind.

21. **Not every one.** A mere salutation will not be enough to open the door. **Shall enter the kingdom.** Here Jesus seems to have in mind the consummation of the kingdom in heaven. **Doeth the will of my Father.** The test then is not profession, but practice. Cf. John the Baptist's demand for proof of repentance (Matt. 3:8). The new heart comes at the beginning of the kingdom (cf. the Beatitudes, 5:3–12). The new character must be a reality at the consummation of the kingdom. The search for God's kingdom and rightousness (6:33) will become now attainment. Cf. likewise Jas. 2:14–26; Rom. 6–8; 2 Pet. 1:3–11. In the great eschatological discourse Jesus concludes with a description of the Judgment scene with himself as Judge. He repeats the demand here made (Matt. 25:31–46).

23. name do many mighty works? And then will I profess unto them, I never knew you: depart from me,
24. ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon
25. the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it
26. fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built
27. his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

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23. **I never knew you.** It will come as a shock to those addressed. They thought themselves the favorites of heaven. The hypocrites come under this category. **Depart from me.** That will be hell, to be absent from Jesus. **Ye that know iniquity.** They still work it and are unfit for heaven. This is the reason for eternal punishment. Men will be eternal sinners.

24. **And doeth them.** These words come with solemn force. Cf. Jas. 1:19–27 for a picture of "hearers only," probably an echo again of the words of Jesus. **A wise man.** Wisdom is a practical thing. It differs from mere knowledge, which may be impractical. The third and last parable thus drives the matter home. Cf. Proverbs and the Wisdom books. Cf. the two kinds of wisdom in Jas. 3:13–18. With Jesus wisdom is not a mere philosophy (1 Cor. 1:18–25), but an intensely practical matter. So Christ uses "righteousness" not as a matter of doctrine (cf. Paul in Rom. 3:20–30), but of actual goodness.

26. **Doeth them not.** Solemn contrast. **A foolish man.** One may turn to Proverbs and Sirach for many remarks on fools. But no better picture of a fool was ever drawn than this one. **And it fell.** One can hear the crash. The close of this marvellous sermon is in rhythmic prose, almost poetry. This parable carries its own application of the entire discourse. There is unity, progress, climax in the sermon. It is from every point of view a consummate address. If parts of various addresses of Jesus are put together, it is done with great skill. The result is a real unity and argues for a single address by Jesus.

28. And it came to pass, when Jesus ended these words, M
29. the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.

6. *Various Illustrations of the Work in Galilee, Particularly Miracles, but not in Chronological Order*, 8:1–9:34

8. And when he was come down from the mountain, R
2. great multitudes followed him. And behold, there M came to him a leper and worshipped him, saying, Lord,
3. if thou wilt, thou canst make me clean. And he

(6) *The Effect of the Sermon*, 7:28, 29

28. **Ended these words.** He undoubtedly spoke more than is here recorded. But it was not probably an hour in length. **The multitudes.** They had all listened with rapt attention.

29. **Having authority and not as their scribes.** The daring of Jesus in setting his own ideas over against the current teaching was amazing. He spoke as one who had the truth and knew that he had it. He spoke with the authority of truth. That is the only authority that is convincing. The scribes, like parrots, mechanically repeated what they had learned from the rabbis. They had no individual grasp nor insight. They dealt with the shell of truth. They gave only the husk to those who hungered for the bread of life. This sermon created a sensation and marked an epoch in the ministry of Jesus and in the history of man.

(1) *A Leper*, 8:1–4

1. **When he was come down.** This does not mean that the incident narrated followed immediately. We could not distribute with much clearness these incidents in Matthew, but for Mark and Luke. One needs a good Harmony of the Gospels in order to study Matthew chronologically. **Great multitudes.** This is now the rule in the Galilean ministry.

2. **A leper.** A very common and repulsive disease. Probably the "white" leprosy, not the knotty leprosy. It was considered incurable and hereditary and to a certain extent contagious or at least infectious. It was frequent in Egypt also. **If thou wilt.** He had heard of similar cures by Jesus. He does not doubt the power of Jesus if he is only willing. This is the

stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his
4. leprosy was cleansed. And Jesus saith unto him, See

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first miracle described by Matthew, but it is by no means the first wrought by Christ. **Clean.** The leper was an outcast. He had to cry "unclean" to all whom he approached so that they could escape. He was ceremonially unclean. This man wishes to be well so as to be clean again and able to move in social life once more like other people.

3. **Touched him.** Jesus is not afraid of the disease nor of the contamination. The touch of course had no virtue in itself, but it was reassuring to the man. **I will.** Jesus is conscious of power to heal. He wrought his miracles by the power of the Holy Spirit, so he said (Matt. 12:28). But he is not reported as always calling on the Spirit of God. Indeed the power to heal seemed to be natural to Jesus. He exercises his own will on this man and he is clean. **Straightway.** There was no chance for another explanation. It was not a gradual cure. This first miracle in Matthew is one of the most difficult from the human point of view. It was not a case of nervous trouble, but a repulsive skin disease with eating sores. None of the modern psychological cures are parallel. It is entirely possible that many of the cures wrought by Jesus are such that they may be performed now by those in possession of special psychic forces. If so, that surely does not disprove the cures of Jesus. It may render his more intelligible. They may seem in a sense less wonderful to us than to the people of the time of Jesus. But a considerable number remain that cannot be brought into any kind of parallel with modern theories or practice. It is no more reasonable to scout them than it was to scout those that now seem comprehensible. The wall between spirit and matter has become thin, but it is still there. The fundamental fact behind the universe is God. He is still behind it and in it. Modern science cannot say what God can and cannot do. If God was in Christ, the cure of a leper is not incredible when God in Christ said, "I will." To be sure this view of the matter does not mean that offhand every miracle that writers attribute to Jesus was genuine. It becomes a matter of testimony. But the presumption against the miracles of Jesus is gone. Indeed, the very character and claims of Jesus, coupled with the needs of suffering men all about Christ, create a disposition to accept what is told of this nature. There will be no need to make a further defence of the miracles of Jesus in general.

4. **See thou tell no man.** To avoid excitement. **Shew thy-**

thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5. And when he was entered into Capernaum, there Q
6. came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the
7. palsy, grievously tormented. And he saith unto him,

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self to the priest. To obtain a certificate of purification so that the ban of uncleanness against him would be removed. **Offer the gift.** According to the Mosaic rule. Cf. Lev. 14. **Them.** The priests. They would thus know that Jesus was not hostile to the law of Moses.

(2) *The Centurion's Servant*, 8:5–13

5. **Capernaum.** Luke (7:1) puts this incident just after the Sermon on the Mount. **Came unto him.** In Luke the centurion sends two embassies to Jesus. One was composed of the elders of the Jews (7:3) who felt kindly toward him because he had built a synagogue for them (7:5). He was a lover of the Jews, but not necessarily a proselyte. The other committee is merely called "friends" (Lk. 7:6). Probably Luke's account is the actual order of events and Matthew has grouped it all into a simpler form. What one does through another he is responsible for. Cf. Jn. 3:22 and 4:1 f. for the qualification about the baptizing by Jesus, Mark 6:27 and Matt 14:10 for two accounts of the beheading of John by Herod Antipas, Mk. 10:35 and Matt. 20:20 for the mention of the mother of James and John. Cf. also Matt. 11:2 where John the Baptist "sent by his disciples and said unto him." **Centurion.** The Roman centurions are always given a good character in the N. T. Cf. Matt. 27:54; Acts 10:22; 22:26; 23:17, 23 f.; 24:23; 27:43. They were the representatives of Roman law and order and were men of force of character.

6. **Lord.** Whether he means more than a term of respect we do not know. His words later show real faith. Cf. Matt. 27:54 for a similar ambiguity. **Servant.** The Greek means either son or servant, but the word in Lk. 7:2 is only servant (or slave). **Palsy.** A difficult disease to cure even though more or less a nervous trouble. **Grievously tormented.** It was a chronic case, bedridden.

7. **I will come.** According to Luke (7:6) Jesus started with

8. I will come and heal him. And the centurion answered
and said, Lord, I am not worthy that thou shouldest
come under my roof: but only say the word, and my
9. servant shall be healed. For I also am a man under
authority, having under myself soldiers: and I say
to this one, Go, and he goeth; and to another, Come,
and he cometh; and to my servant, Do this, and he
10. doeth it. And when Jesus heard it, he marvelled, and
said to them that followed, Verily I say unto you, I
11. have not found so great faith, no, not in Israel. And

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the committee of Jews and was met by the " friends " of the centurion with a protest against his taking so much trouble as to come himself.

8. **Not worthy**. The centurion knew the prejudices of Jews about entering a Gentile's house (cf. Acts 10: 28). He politely respects them. **Say the word**. Speak with a word, suggesting healing by a word. He may have himself witnessed some of the cures of Jesus and had absolute faith in his power to heal.

9. **A man under authority**. A subordinate officer who knew how to take orders. **Having under myself soldiers**. An officer who gave orders. He knew as a centurion (leader of a hundred) both sides of military obedience (discipline). In military life personal presence is not essential. The word is enough.

10. **Marvelled**. Jesus grew in wisdom as in stature (Lk. 2: 52). He confessed his ignorance of the time of the end of the world (Matt. 24: 36). There are numerous signs of some kind of limitation of the knowledge of Jesus while on earth. But he knew far more than other men. Limitation of knowledge seems inevitable to a real humanity. But such necessary limitation of knowledge by no means involves error on the part of Jesus. When he did speak he spoke from knowledge. The matter is an unsolved problem in truth, but no more so than the larger problem of the union of the divine and human in the one person of Jesus. It was real wonder on the part of Jesus, the surprise at finding what he did. **So great faith, no, not in Israel.** Nowhere, not even in Israel. He ought to have found greater faith among the Jews, but it had not been so. Indeed, the day will come when Jesus will marvel at the unbelief in Israel (Mk. 6: 6). Another instance of great faith on the part of a heathen is that of the Syro-Phœnician woman (Mk. 15: 28).

I say unto you, that many shall come from the east
and the west, and shall sit down with Abraham, and
12. Isaac, and Jacob, in the kingdom of heaven: but the
sons of the kingdom shall be cast forth into the outer
darkness: there shall be the weeping and gnashing of
13. teeth. And Jesus said unto the centurion, Go thy R
way; as thou hast believed, *so* be it done unto thee.
And the servant was healed in that hour.
14. And when Jesus was come into Peter's house, he M

11. **From the east and the west.** Luke gives this logion elsewhere (13 : 28–30) and adds "from the north and the south." Jesus undoubtedly taught that Gentiles would come into the kingdom. That idea is not a mere Pauline contribution to Christianity. But Christ does not say that these Gentiles will come without his help. **Sit down with Abraham, and Isaac, and Jacob.** The spiritual forebears of the kingdom from the Jewish standpoint. The Gentiles will sit (recline) also at that feast. Cf. Paul's doctrine of a spiritual Israel including both Jews and Gentiles (Rom. 2 : 28 f.). The metaphor of a meal is a common one for the joy of the kingdom (cf. Lk. 22 : 16). The metaphor is not to be taken literally. It is the future aspect of the kingdom that Jesus has in mind. **In the kingdom of heaven.** In its consummation, but it is true, as we know, in its progress here and now.

12. **The sons of the kingdom.** Those who, as the descendants of Abraham, Isaac, and Jacob, ought to have become real, as well as nominal, members of the kingdom. **The outer darkness.** One of the most awful descriptions of hell. God is light. For the penalty of the merely nominal Israel (church members in modern phrase) see Rom. 11 : 11–32. **There.** Out there in the dark.

13. **Go thy way.** Jesus stopped and let the centurion have his way. **In that hour.** The time was noted. Jesus did not himself come into the house, but the cure was effected.

(3) *Peter's Mother-in-law and other Examples of Healing,* 8 : 14–17

14. **When.** Mark (1 : 29–34) and Luke (4 : 38–41) both place this miracle before the time of the Sermon on the Mount, as it probably was. **Peter's house.** In Capernaum. Peter was apparently not an extremely poor man, though not a man of great wealth. But cf. Matt. 19 : 27. Some think that Jesus made Peter's house his home in Capernaum, others that he had there

15. saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she
16. arose, and ministered unto him. And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and

a house of his own (Mk. 1:2). **His wife's mother**. Peter's wife seemed to have lived almost, if not quite, as long as he did (1 Cor. 9:5) and in his apostolic work accompanied him. Here in Capernaum his mother-in-law lived with him. There is no reason to suppose that he was the only Apostle who was married. **Sick of a fever**. Another representative disease (leprosy, palsy, fever). What kind of fever is not made clear.

15. **Touched her hand**. That of itself was soothing. One need not deny the reality of magnetic power in some persons. But that of itself, if a fact, cannot explain the healing here. The cure was immediate. One need not deny, however, that Jesus made use of forces in nature unknown then and but dimly known now. His work would be none the less divine.

16. **When even was come**. A sunset scene at the door of the house (Mk. 1:33). Jesus had cured the demoniac in the synagogue before going to Peter's house on that Sabbath (Mk. 1:21–28). The news had spread all over Capernaum. Now the whole city is gathered. **Possessed with devils**. Demons. The reality of demoniacal possession is challenged in modern times on the ground of scientific impossibility and also that of historical improbability. The first objection has little force. It is not inherently impossible for one spirit to influence another. Instance hypnotism (a real specimen of possession) and telepathy (an obscure matter). If this influence is possible between human spirits, why not between those here and those in the spiritual world? If the Spirit of God can influence man's spirit, why not the spirits of evil? The existence of the devil and of demons cannot be brushed aside without investigation. Evil is a fact. Whence did it come? A personal devil does not relieve the problem of all difficulty, but the difficulty is greatly increased if no devil exists. The possession of demons is attested in China to-day by various missionaries. In all our cities are men and women apparently hopelessly in the power of evil (degenerates). The ancients seemed to have applied the term to cases which would to-day have a more scientific definition like epilepsy and insanity. And yet these diseases are sometimes distinguished from demon possession. Certainly the expression is not a blanket one for sickness. There are many difficulties on both sides of

17. healed all that were sick: that it might be fulfilled R
which was spoken by Isaiah the prophet, saying, Him- Isa. 53:4
self took our infirmities, and bare our diseases.
18. Now when Jesus saw great multitudes about him, M
he gave commandment to depart unto the other side.
19. And there came a scribe, and said unto him, Master, Q
20. I will follow thee withersoever thou goest. And Jesus
saith unto him, The foxes have holes, and the birds

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the question, but, on the whole, little is gained from a scientific standpoint by the denial of the reality of demon possession. Certainly Christ is represented as consciously casting out demons, not merely acting a part or accommodating himself to human frailty. There is a connection between sin and disease. The chief difficulty in the whole matter is that of a personal devil. If he is a reality, the matter of spirits of evil who are his agents is a secondary affair. **Healed all that were sick.** Not merely the demoniacs, but many others "sick with divers diseases" (Mk. 1:34). Note that here demoniacs are put in a class by themselves.

17. **That it might be fulfilled.** Matthew's usual formula for design in the fulfilment of prophecy. **By Isaiah the prophet.** From Isa. 53:4. Apparently his own translation from the Hebrew. The whole passage is Messianic, concerning the Servant of Jehovah. Jesus removed the suffering when he healed the disease. Perhaps the Evangelist means that the sympathy of Jesus with the sufferer whom he healed was so keen that in a sense Christ took the suffering to himself. So Jesus felt power go forth when he healed (Mk. 5:30). Cf. Lk. 5:17, "the power of the Lord was with him to heal." To a certain extent this drain is true of the real physician now.

(4) *Two Would-be Believers*, 8:18–22

18. **To depart.** Mark (4:35) has a different context, just after the group of parables.

19. **Scribe.** An unusual convert, though some of the Pharisees showed courtesies to Jesus, had him to dine, etc. But he is superficial like those other Pharisees whose professions did not stand the test (Jn. 8:30 f.). **Master.** Teacher, a term of respect. The scribe was evidently impressed by Jesus. **I will follow thee.** A voluntary offer, but on mere impulse, as Jesus saw.

20. **The foxes have holes.** Luke (9:57–62) gives this incident at the close of the six months of retirement from Galilee.

of the heaven *have* nests; but the Son of man hath not
21. where to lay his head. And another of the disciples
said unto him, Lord, suffer me first to go and bury my
22. father. But Jesus saith unto him, Follow me; and
leave the dead to bury their own dead.
M 23. And when he was entered into a boat, his disciples

Capernaum was no longer his home. He had been in practical retirement from Galilee for six months. Jesus presents the hard facts that following him involved in order to test his sincerity. He was too superficial. The foxes and the birds are better off than the Son of man, who is now more hunted than the wild beasts. **The Son of man.** This is the first time that the phrase occurs in Matthew. It is Christ's favorite designation for himself. If Luke's order is correct, Jesus had been using it a great deal by this time. It has a veiled Messianic content and fell in with the plan of Jesus not to make public and specific claim to the Messiah till he was ready for the crisis (cf. Matt. 26:63 f.). But the phrase fundamentally accented the humanity of Jesus as the representative and ideal man. In the present context it sinks to the level of the merely human in contrast with wild animals. As the hunted Son of man, he is not so well off as the foxes and the birds (also hunted).

21. **Another.** A different kind also, the word means. The scribe was too forward and flippant. This man is too shy and cautious. **Disciples.** Already there are nominal disciples, but wishing to put off actual service. **First to go.** He did not seek first the kingdom of God. **Bury my father.** What is probably meant was to go and stay with his father till he died so that he could bury him. See the Book of Tobit for numerous instances of the phrase. It is hardly probable that his father was already dead.

22. **Follow me.** This is the primary duty. In 10:37 Jesus puts service to himself above that to father and mother. A powerful claim to deity. **Leave the dead to bury their own dead.** When his father does die there will be plenty of those spiritually dead to perform the solemn rites. Service to Christ cannot wait on future contingencies even of so sacred a nature. It is a present call to present duty.

(5) *The Storm at Sea*, 8:23–27

23. **When.** It was at the close of the busy day which in Mark runs from 3:19 to 4:41. Mark says "on that day when even

24. followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered
25. with the waves: but he was asleep. And they came
26. to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds
27. and the sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

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was come" (4:35). **A boat.** Mk. (4:36) "in the boat," "even as he was." He was very tired (cf. Jn. 4:6) from the hard day's toil.

24. **Arose.** So Mark has "ariseth" (4:37), but Luke gives more exactly "came down" (8:23) through the gorge. The lake was 692 feet below the level of the Mediterranean. The squalls beat down suddenly and with vehemence. **Asleep.** Fell asleep. The only time that attention is called to the sleep of Jesus. Mark (4:38) adds that he was "on the cushion," "in the stern" of the boat. He was all unconscious of the raging elements. The word "tempest" means "earthquake" in the Greek. It may not, however, have been an actual earthquake.

25. **Save, Lord; we perish.** They had to awake Jesus, and Mark represents the disciples as complaining at Jesus for letting them perish (4:38). "We are perishing" is probably a better translation.

26. **Why are ye fearful.** Jesus rebukes them for their lack of faith. They appealed to him for help, but did not believe that he could save them while asleep. **Rebuked.** It was a wonderful scene. They had seen Jesus cast out demons and all sorts of diseases, but here he grapples with the elements of nature. If Jesus was in reality the Lord of Nature, the Creator (Jn. 1:3) and the sustainer of the universe (Col. 1:17), the case is comprehensible. If he was only a man, there is no ground for credence. **A great calm.** In sudden contrast to the great storm.

27. **The men.** An unusual way of speaking of the disciples. It is possible that hired men were rowing the boat. **What manner of man.** If it is the rowers who speak, no comment is necessary. But Mark and Luke seem to imply that the disciples say this. But they were only gradually learning the wonders of the personality of Jesus. They had taken him as Lord and Master (and Messiah), but this mastery of nature was a new experience.

M 28. And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding
29. fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to
30. torment us before the time? Now there was afar off
31. from them a herd of many swine feeding. And the

(6) *The Gadarene Demoniacs*, 8:28–34

28. **To the other side.** The eastern side in the region of Decapolis. It was after the storm, but probably before dark. The Synoptics all agree in the place of this miracle. **Gadarenes.** Mark (5:1) and Luke (8:26) have "Gerasenes." There is a hamlet near the lake still called Gersa or Khersa. The city of Gadara is about six miles away. The village of Gersa (Gerasa) would belong to the district of Gadara. Matthew may have used Gadara to avoid confusion with the city of Gerasa some thirty miles away. **Two.** Mark and Luke have "one." If Matthew is correct, Mark and Luke may have the tradition concerning the more prominent one. Cf. two blind men in Matt. 20:30 while Mark (10:46) and Luke (18:35) have one. But in Matt, 28:5 we have one angel and two in Jn. 20:12, while Mark (16:5) has one young man and Luke (24:4) two. Matthew and John apparently had first-hand information. Such variation in details does not discredit the narratives, whatever the explanation. **Possessed with devils.** Demons. Mark (5:9) and Luke (8:30) say that there were a legion of them. A full Roman legion was six thousand. They were bad cases of possession surely. Mark and Luke give this incident with much more completeness than Matthew. See Matt. 8:16 for remarks about demoniac possession. **Out of the tombs.** They were hopelessly possessed with insanity, the terror of the region.

29. **What have we to do with thee.** The demons are here said to be speaking, not the man. **Thou Son of God.** They know who Jesus is. As supernatural beings they have unusual knowledge, though not omniscient. It was a weird spectacle and uncanny testimony. **To torment us before the time.** The demons know their home and their fate. They acknowledge the power of Jesus.

30. **A herd of many swine feeding.** Mark, who often gives vivid details, adds that the number was about two thousand (5:13).

devils besought him, saying, If thou cast us out, send
32. us away into the herd of swine. And he said unto
them, Go. And they came out, and went into the
swine: and behold, the whole herd rushed down the
33. steep into the sea, and perished in the waters. And
they that fed them fled, and went away into the city,
and told every thing, and what was befallen to them
34. that were possessed with devils. And behold, all the city
came out to meet Jesus: and when they saw him, they
besought *him* that he would depart from their borders.
9. And he entered into a boat, and crossed over, and M

31. **If thou cast us out.** They recognize that they are in the wrong place in the human spirit to work ruin there. They seem to know that Jesus will not suffer them to remain. They do not wish to go back to hell. They ask to enter the hogs as a compromise, thinking that Jesus cared less for hogs than for men.

32. **Go.** They were right. There is no comparison between the value of human souls and property. Even living animals cannot be put in the same scales. It is useless to raise objections to the possibility of evil spirits taking charge of hogs which have no such spirits. But modern science has shown that mind has influence over matter. **The whole herd rushed down the steep into the sea.** When a few started, the rest would follow. The mountain is steep at this point. Once started there was no stopping till they were in the lake, and they were soon drowned.

33. **They that fed them.** They were terrified at the presence in their borders of one who had wonder-working power.

34. **All the city.** The excitement was great and the curiosity also. They saw Jesus and the men (or man) at the feet of Jesus (Mk. 5:15; Lk. 8:35). **Would depart.** He left, but he told the man (Mk. 5:91 f.; Lk. 8:38 f.) to go back and tell his friends what God had done for him. Jesus had no fanatical friends here in Decapolis who would be misled by such testimony. In Galilee he told such men not to tell in order to avoid undue excitement (Matt. 8:4). There were no Pharisees in this region.

(7) *The Paralytic let down through the Roof*, 9: 1–8

1. **Entered into a boat.** This verse should have been put with Ch. 8 as the conclusion of the last incident. Cf. Mk. 5:21; Lk.

2. came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy,
3. Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves,
4. This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

8:40. It has no connection with the case of the paralytic. **His own city.** Capernaum, now the home of Jesus.

2. **And behold.** A common introduction in Matthew, but the incident comes according to Mark (2:1–12) and Luke (5:17–26) much earlier than Matthew has it. **Sick of the palsy lying on a bed.** Bedridden like the centurion's servant (Matt. 8:6), the second case of palsy recorded by Matthew. The bed was the usual pallet. Matthew does not tell about the zeal of the friends who dig a hole in the tile roof and let him down (Mk. 2:4; Lk. 5:19). Mark (2:1) adds that Jesus was " at home " or " in the house," possibly that of Jesus (or of Simon, where he apparently stayed). **Their faith.** That of friends who bore him as well as of the sick man. **Son.** Affectionate and compassionate address. **Thy sins are forgiven.** It is the present tense in the Greek, but may be the aoristic use of it. The friends had brought him for a cure and were probably surprised at this statement of Jesus. The man himself may have rejoiced, having seen some connection between his sins and his disease.

3. **Scribes.** Luke adds " and Pharisees " and had already said that they and these " doctors of the law sitting by " " were come out of every village of Galilee and Judæa and Jerusalem." As the ministry of John caused the Pharisees and Sadducees to take notice, so already the scribes and Pharisees have come to investigate Jesus. They have come up to look into the work of Jesus and report to headquarters in Jerusalem. From now till his death Jesus will be watched by the Jerusalem Pharisees. He is a marked man. They will really soon have a conspiracy to put him to death and hunt for grounds of accusation. The Sadducees do not appear against Jesus until towards the close of his ministry. The Pharisees take umbrage because Jesus attacks the traditions cherished by them. **Within themselves.** They hesitated to speak out. **This man blasphemeth.** They pose as jealous guardians of orthodoxy. Here was a man assuming the prerogatives of God. But, was their motive not largely hatred of Jesus?

4. **Knowing their thoughts.** Jesus was more than a mere man.

5. For whether is easier, to say, Thy sins are forgiven;
6. or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and
7. take up thy bed, and go unto thy house. And he arose,
8. and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

He could read the human heart. Doubtless these men reflected the state of mind in the scowl of the face, but Jesus perceived in his own spirit their accusation (Mk. 2:8). His sensitive spirit felt the hostility in their hearts.

5. **Easier.** So Jesus gives them a dilemma. He implies that one is as easy for him as the other. It is a mere matter of detail.

6. **That ye may know.** His enemies reasoned (Mk. 2:7) that only God has power to forgive sins. Jesus accepts their premise and proceeds to give proof of his claim as understood by them. This argument is tantamount to a claim to deity, though he does not frame it in so many words. The miracles of Jesus were often just acts of mercy out of the compassion of Christ, but here he shows his power specifically in connection with a claim to deity. Miracles of themselves do not prove deity, for others beside Jesus worked them. It is only when taken in connection with his claim and his character that they bear this value. That is true here. **The Son of man.** And yet he uses his usual phrase for himself, not "the Son of God." **Power on earth to forgive sins.** Here and now. On earth is in fact where human destiny is settled. (**He saith to the sick of the palsy.**) This parenthesis occurs in the midst of the words of Jesus in all the Synoptic Gospels. This peculiar fact shows some definite connection between these Gospels in this incident. Probably Matthew and Luke both make use of Mark. **Arise.** He is not healed till now. There was no necessary connection between the cures of Jesus and the forgiveness of sins. Cf. the man born blind who was forgiven after his cure (Jn. 9:35–39), just the opposite of this case. There is no indication that the impotent man in Jn. 5:1–15 was converted at all, but, if so, it was after the cure.

8. **They were afraid.** The multitudes were. Nothing is told concerning the emotions of the scribes and Pharisees unless they were amazed like the "all" of Mark and Luke. They were probably angrier than before. **Power unto men.** Jesus was a

M 9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down

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man and he used this power for the benefit of men. "We have seen strange things to-day" (Lk. 5:26).

(8) *The Call and Feast of Matthew*, 9:9–13

9. **As Jesus passed by.** Mark (2:13–17) and Luke (5:27–32) place this incident in the same order as Matthew, just after the healing of the paralytic. **Called Matthew.** The Apostle Matthew (Matt. 10:1) is thus identified with the publicans. If the Apostle himself wrote this section, his modesty is noticeable. At any rate the identification occurs alone in the Gospel bearing his name. Mark and Luke both call the publican here Levi. He had both names, like John Mark. Both Matthew and Levi are Jewish names. Matthew (Mattathias) probably means "gift of Jehovah." **Sitting at the place of toll.** This was probably on the outskirts of Capernaum near the lake on the public highway. It was in the tetrarchy of Herod Antipas, so that Matthew was not technically a Roman publican like Zacchæus (Lk. 19:1 f.), but the whole class had come to be violently hated because of their extortions and the general repugnance to paying toll. They were regarded as traitors to the Jewish people and coupled with outcasts like sinners and harlots. Matthew, though a Jew, would have to mingle freely with all classes of people, including Gentiles, and must needs violate the Pharisaic rules of the Sabbath. **Follow me.** Jesus certainly knew the calling of Matthew and may have had previous acquaintance with the man. In point of time this call is before the formal appointment of the twelve Apostles at the time of the Sermon on the Mount. The call of Matthew here is to service, not to apostleship. **He arose.** The ready response shows that Matthew had some knowledge of Jesus. He had a lucrative post, but joyfully left it for the service of Jesus.

10. **Sat at meat in the house.** Luke (5:29) tells that Levi made a great feast (reception) for Christ. Levi was the host and Jesus was the guest of honor. This he did out of joy at his conversion and his new service under Jesus. **Many publicans and sinners.** He invited his old friends to meet his new friends. Levi

11. with Jesus and his disciples. And when the Pharisees
saw it, they said unto his disciples, Why eateth your
12. Master with the publicans and sinners? But when
he heard it, he said, They that are whole have no need
13. of a physician, but they that are sick. But go ye and R
learn what *this* meaneth, I desire mercy, and not sacri- M Hos. 6:6
fice: for I came not to call the righteous, but sinners.

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is not ashamed of his old companions and cares little for Pharisaic prejudices. It was a large company and shows that Levi had accumulated a little money in his business. **Sat down with Jesus and his disciples.** We do not know whether any Gentiles were invited or not. The Pharisees had made this rule (not in the Mosaic Law) and were very particular about it (Lk. 15:2; Acts 11:2; Gal. 2:11). Mark (2:15) rather intimates that some of the crowd came out of friendship for Jesus. But Jesus and his disciples here eat with publicans and sinners, a gross breach of social form from the Pharisaic standpoint.

11. **The Pharisees saw it.** Mark (2:16) calls them "the scribes of the Pharisees" (cf. disciples of the Pharisees, Matt. 22:15 f.), possibly the younger scribes ("Pharisees and their scribes," Lk. 5:30). What were they doing here? It was allowable for uninvited persons to come to a feast, not to participate, but as spectators. Would the Pharisees enter the house of a publican? On that point we have no light. They were eager to find fault with Jesus. At any rate they would hang around on the outside and note the character of the guests. **Unto his disciples.** They did not speak to Jesus as they do later (Lk. 15:1 f.).

12. **He heard it.** Either overheard or was told. **Whole.** He does not admit that the Pharisees are "whole," though they claim to be. As a physician Jesus can pass them by. They will have no grounds of complaint if the doctor visits and cures the sick.

13. **Go ye and learn.** Only in Matthew. A fine piece of sarcasm. The doctors of the law are told their ignorance of the very heart of the law (Hos. 6:6). Ceremonialism had become a vice in the times of the prophets. In these words Jesus sets forth in striking scriptural phrase the fundamental difference between himself and the Pharisees. The saying is a paradox or rather exaggerated contrast. Mercy is more important than sacrifice, though sacrifice was commanded. **For.** In giving his reason Jesus explains this parable about the physician and the sick. Christ here merely treats the Pharisees according to their own estimate, not admitting its truth. Christ had no message for Pharisees till they

M 14. Then come to him the disciples of John, saying, Why
do we and the Pharisees fast oft, but thy disciples fast
15. not? And Jesus said unto them, Can the sons of the
bride-chamber mourn, as long as the bridegroom is
with them? but the days will come, when the bride-
groom shall be taken away from them, and then will

recognized themselves as sinners. Cf. Gal. 3:17. As always, the Pharisees are worse off in the encounter than before, and angrier. The breech is rapidly growing wider between Jesus and the Pharisees. Christ actually prefers a publican to the Pharisees.

(9) *The Question of Fasting*, 9:14–17

14. **Then.** The Synoptics all agree again in relation of this incident after the feast of Matthew (Mk. 2:18–22; Lk. 5:33–39). Matthew is again briefer. It does not follow necessarily, though possible, that the question of fasting grew out of the feast. **The disciples of John.** John was himself in prison. Some of his disciples had already shown jealousy of Jesus (Jn. 3:26), though John himself was absolutely free from it. Some of his other disciples, who also misunderstand the teaching of their master, reappear in the apostolic times (Acts 19:4). John was himself ascetic (Matt. 11:18), while Jesus entered into social life (11:19). Both were misunderstood. But John, as the last of the Old Testament Prophets and the Herald of the Messiah, did not make the new spiritual life clear enough to enable all of his disciples to cut loose from the bondage of ceremonial Judaism. **We and the Pharisees.** But the combination is surprising in view of the denunciation of the Pharisees by John. However, on this point they were at one with the Pharisees against the practice of Jesus. Besides, their master was in prison and Jesus did not do anything to help him. But one must not think that John would have approved this coalition against Jesus. **Oft.** Perhaps they had noticed that Jesus and his disciples had neglected one of the regular seasons of fasting.

15. **The sons of the bride-chamber.** Jesus uses three parables in his reply. He calls himself here the bridegroom, as John had called him (Jn. 3:29), and perhaps for that very reason as a rebuke to these disciples of John. John had proudly claimed to be a friend of the bridegroom, as Jesus now terms his disciples "sons" according to a common Hebrew idiom. **Then they will fast.** The point is plain. Fasting under the new dispensation will be

16. they fast. And no man putteth a piece of undressed
cloth upon an old garment; for that which should fill
it up taketh from the garment, and a worse rent is
17. made. Neither do *men* put new wine into old wine-
skins: else the skins burst, and the wine is spilled, and
the skins perish: but they put new wine into fresh
wine-skins, and both are preserved.
18. While he spake these things unto them, behold, there M
came a ruler, and worshipped him, saying, My daugh-

not stated and perfunctory, but occasional and real. Cf. Christ's teaching in the Sermon on the Mount (Matt. 6: 16–18).

16. **A piece of undressed cloth upon an old garment.** This second parable may have been suggested by the first (a wedding). But it is pertinent. Undressed wool will shrink and tear the old cloth. Christianity cannot be put on Judaism like a patch, least of all upon the current Judaism. One needs to recall the Sermon on the Mount again for the real relation between Judaism and Christianity.

17. **New wine into old wine-skins.** The skins already used once for wine were notoriously brittle. Christianity cannot carry over the old forms of Judaism. What forms Christianity does have (cf. baptism and the Lord's Supper) are new in spirit, though akin to the old. They are wine-skins, but new ones. But the point is much wider than this later illustration. It is fundamental. The new wine represents the whole content of the gospel. It must have its own environment and work out its own destiny, unhampered by the restrictions of Judaism. These remarkable parables come before the Sermon on the Mount in order of time and show how already Jesus is called upon to interpret Christianity in contrast with the current Judaism. The differences between Jesus and the Pharisees increase all the time.

(10) *Jairus's Daughter and the Woman with an Issue of Blood*, 9: 18–26

18. **While he spake these things.** Mark (5: 22–43) and Luke (8: 41–56) give this incident in a different connection, but with no note of time. Matthew distinctly connects it with the discussion of fasting. His report is much briefer. **A ruler.** Mark and Luke both add "of the synagogue" and give his name, "Jairus." **My daughter is even now dead.** It is the first case of a raising from the dead reported in Matthew. It is just an inference on

ter is even now dead: but come and lay thy hand upon
19. her, and she shall live. And Jesus arose, and followed
20. him, and *so did* his disciples. And behold, a woman,
who had an issue of blood twelve years, came behind
21. him, and touched the border of his garment: for she
said within herself, If I do but touch his garment, I
22. shall be made whole. But Jesus turning and seeing
her said, Daughter, be of good cheer; thy faith hath
made thee whole. And the woman was made whole
23. from that hour. And when Jesus came into the ruler's
house, and saw the flute-players, and the crowd making

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the part of the ruler that Jesus could raise the dead; or had Jesus already performed such a miracle? There is no way to answer that question. But there is no doubt about his great faith. However, Mark reports the ruler as saying, "My little daughter is at the point of death." But the report of her death is received before Jesus reaches the house (Mk. 5:35; Lk. 8:49). Luke adds that she was twelve years old. **Lay thy hand upon her.** This is not necessarily superstition, for Jesus often laid his hand upon those whom he healed. The man did not put his faith in the touch, but in Jesus.

19. **Arose.** The appeal touched Jesus strongly.

20. **Who had an issue of blood.** On the way to bring the little girl back to life he is overtaken by this poor woman. It is possible that Jesus often wrought many cures on the wing, so to speak, as he moved among the crowds. **Touched the border of his garment.** She also had great faith, even if a bit superstitious. Perhaps she did not wish to trouble Jesus nor to have to tell of her trouble.

21. **Within herself.** She afterward told how she felt. **Made whole.** Cf. the cases placed where Peter's shadow might fall on them (Acts 5:13).

22. **Jesus turning.** Mark (5:30) tells that Jesus perceived in himself that power from him had gone forth and how the poor woman came up in response to Christ's question and confessed (5:31–34; cf. Lk. 8:45 ff.). **Daughter.** He speaks kindly to her when he learns who had touched him.

23. **Saw the flute-players.** These were always on hand at a funeral, even among the poorest families. The ruler was a man of note. **Tumult.** The noise was to show grief.

24. a tumult, he said, Give place: for the damsel is not
dead, but sleepeth. And they laughed him to scorn.
25. But when the crowd was put forth, he entered in, and
26. took her by the hand; and the damsel arose. And R
the fame hereof went forth into all that land.
27. And as Jesus passed by from thence, two blind men R
followed him, crying out, and saying, Have mercy on
28. us, thou son of David. And when he was come into
the house, the blind men came to him: and Jesus saith
unto them, Believe ye that I am able to do this? They

24. **For the damsel is not dead, but sleepeth.** It is not made perfectly clear here whether Jesus means that she is not really dead or that she is not dead to stay dead. The report came that she was dead and that the Master was not to be troubled (Mk. 5:35). If it was resuscitation, it was a miracle of knowledge as well as of power, for she revived instantly. If she was actually dead, the miracle of power is one of the highest order. **Laughed him to scorn.** Laughed him down or laughed at him, literally. Evidently those present thought her dead. Cf. Lk. 8:53.

25. **The crowd.** Both the mourners (real and professional) and other visitors. **Took her by the hand.** As he often did in his cures. Perhaps in some cases magnetic and psychic force may have been communicated through the hand as well as sympathy shown by the touch. But here, it was probably done to assist her in arising. **The damsel arose.** This is the startling fact to which all the Synoptics testify. Peter, James, and John, together with the child's father and mother, were alone allowed to go into the room (Mk. 5:31; Lk. 8:51).

26. **The fame hereof.** As one can easily understand.

(11) *Two Blind Men*, 9:27–31

27. **As Jesus passed by from thence.** Matthew alone gives this miracle. He places it just after the raising of Jairus's daughter. **Two blind man.** Matthew has two instances where the other Synoptics have only one (cf. the Gadarene demoniacs, Matt. 8:28) and two blind men (10:46–52). **Thou son of David.** The first example of this Messianic appellation in the ministry of Jesus (15:22; 22:42).

28. **Into the house.** Either Matthew's house or that of Peter. **Believe ye.** Jesus often, though not always, challenges the

29. say unto him, Yea, Lord. Then touched he their eyes,
saying, According to your faith be it done unto you.
30. And their eyes were opened. And Jesus strictly
31. charged them, saying, See that no man know it. But
they went forth, and spread abroad his fame in all that
land.
R 32. And as they went forth, behold, there was brought
33. to him a dumb man possessed with a devil. And when
the devil was cast out, the dumb man spake: and the
multitudes marvelled, saying, It was never so seen in
34. Israel. But the Pharisees said, By the prince of the
devils casteth he out devils.

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faith of those about to be healed. **Yea, Lord.** They knew of other cures. They probably accepted Jesus as Messiah (cf. "Thou son of David").

29. **Touched he their eyes.** As often. **According to your faith.** Jesus did heal persons who had no faith, but here he gives their faith as the measure of their blessing.

30. **Strictly charged.** He is probably in Capernaum where the excitement is already great; cf. also 8:4; 16:20.

31. **But they went forth.** The prohibition seems to have made them tell all the more, an illustration of modern perversity.

(12) *The Dumb Demoniac*, 9:32–34

32. **And as they went forth.** Told alone by Matthew and a very brief story in comparison with the Gadarene demoniacs. **A dumb man.** Mentioned before the demon possession. He was a quiet demoniac of necessity.

33. **It was never so seen in Israel.** The cure of the dumbness seemed to cause more excitement than the exorcism to which they may have become partially accustomed (Matt. 12:27).

34. **By the prince of devils.** The praise of the multitudes angered the Pharisees, who felt that the power of Jesus must be neutralized somehow. They admit the fact of Christ's miracles, but attribute them to Satan. This accusation of Christ's being in league with the devil was made in the presence of Jesus later and was refuted with great force (Matt. 12:23–37). Here Jesus takes no notice of it.

7. *Experimental Tour of the Twelve*, 9:35–11:1.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and
36. all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not
37. having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are

35. **Jesus went about.** In Matt. 4:23–25 we had a general survey of Christ's preaching and healing in Galilee. This was probably a summary account of a tour taken by Jesus and his four permanent followers (Peter and Andrew, James and John). Then came in Matthew the representative discourse (the Sermon on the Mount), followed by representative examples of his miracles. Now we have another tour, unless, as is possible, Matthew means to resume the point of view in 4:23–25, the description of the work of Christ in general terms. There is a fresh tour outlined in Matt. 10 beyond a doubt. In Luke 8:1–3 there is still another tour of Jesus and the twelve, which probably came in between the one in Matt. 4:23–25 and that in Matt. 10. In the first Jesus went with the four followers. In the second he had the twelve apostles and a band of faithful women. In the third tour of Galilee Jesus sends the twelve on before him, while he works independently and follows after. **All the cities and villages.** Josephus says that there are 204 (or 215) of them. It was a large undertaking if he visited absolutely all. The language here may refer to the first tour, the second (in Lk.), or by anticipation to the third. **Teaching.** Named first. Jesus was essentially a teacher. Cf. 11:28. **Preaching.** Cf. 4:23. **Healing.** As in 4:23.

36. **Saw the multitudes.** Cf. 4:25. **Moved with compassion.** Cf. 4:24; 8:16 f.; 9:36; 14:14; 15:32; 20:34. If Jesus was indeed the great Physician, it was natural for him to show compassion on the people by healing as well as teaching. The cures won him the ear of the people for his message, but they also expressed the love and pity of his heart. **As sheep not having a shepherd.** Cf. Mk. 6:34; Num. 27:17; 1 Kgs. 22:17; Matt. 26:31. A common and vivid metaphor.

37. **His disciples.** Chosen a good while before, though Matthew has not narrated the event. **The harvest truly is plenteous,**

38. few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

M **10.** And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his

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but the laborers are few. Cf. Lk. 10:2 and Jn. 4:35. The figure of the harvest had been used by Jesus as early as the visit to Jacob's well. Language is largely metaphor (sheep, harvest). The harvest was ripe in Samaria. It is ripe in Galilee. It is ripe to-day everywhere. The laborers are still few in proportion to demand.

38. **Pray ye therefore.** This is the remedy suggested by Jesus for the lack of laborers. It is prayer by the preachers for more preachers. Public prayers and private prayer. It is the part of every true preacher to be on the lookout for new preachers. The burden rests on the laborers. **That he send forth.** It is the Lord's harvest and he must do the sending. But God works through human instrumentality in making his call known to men.

1. **His twelve disciples.** The number and the pronoun both indicate that they have been chosen a good while. We know from Luke (6:12–16) that the choice was made just before the Sermon on the Mount. **Gave them authority over unclean spirits.** They had seen Jesus drive them out, but had apparently never done so themselves. **And to heal all manner of disease.** Distinguished from demoniacal possession.

2. **The names of the twelve apostles.** The names occur also in Mk. 3:16 f.; Lk. 6:1 f.; Acts 1:13 f. In all four lists Simon Peter comes first, Philip is fifth, James the son of Alphaeus is ninth, and Judas Iscariot is last except in Acts, when the twelfth place is vacant. There are thus three groups of four each in all four lists. The names in each group except the first (and Judas Iscariot) vary in position. In the first group come the two pairs of brothers (Peter, Andrew, James, John). There is another pair of brothers in the third group (James the son of Alphæus and Judas the brother of James). In the third group also Simon the Cananæan (Matthew, Mark) is called Simon the Zealot (Luke,

brother; James the *son* of Zebedee, and John his
3. brother; Philip, and Bartholomew; Thomas, and
Matthew the publican; James the *son* of Alphæus,

Acts). So Thaddæus (Matthew, Mark) is Judas the brother of James (Luke, Acts). **The first, Simon.** It is not probable that Simon held any official leadership. He was the readiest talker and the most aggressive spirit among the number. In Jerusalem during the apostolic period James, the Lord's brother (cf. Acts 15 and 21), seems to be the leading spirit as Paul certainly was in the Gentile world. But in Gal. 2:1–10 Paul recognizes Peter (Cephas), James, and John as pillars of Judaistic Christianity. He divides honors with Paul and John among the Apostles of Christ. The story of his receiving the name Peter is not told by Matthew. The Gospels, Acts, and Peter's Epistles furnish considerable material for a knowledge of Peter, the Apostle of the circumcision. **Andrew his brother.** A man quite the opposite of Peter in a variety of ways, a cautious, steady man of counsel (cf. Jn. 1:35–43; 6:8; 12:22; Mk. 13:3). **James the son of Zebedee.** Apparently the elder brother; the Greek *Jacobos* is from the Hebrew for "supplanter." Zebedee was a prosperous fisherman (Matt. 4:21; Mk. 1:20). His wife Salome was ambitious for her two sons (20:20) and apparently helped toward the support of Jesus and the Apostles (27:55 f.; Lk. 8:3). Cf. Mk. 9:38 ff.; Lk. 9:52 ff. He was the first martyr of the twelve (Acts 12:1). **John his brother.** Apparently converted early (Jn. 1:35–41), having been a disciple of John the Baptist. Comes to follow Jesus permanently with James (Matt. 4:21). He is "the beloved disciple" in the Fourth Gospel, which he probably wrote, and was the one Apostle who came into the court of trial (Jn. 18:15) and stood by the cross (Jn. 19:26 f.). He is prominent with Peter in the early chapters of the Acts and lived to a good old age. He enriched the world with his Epistles and the Apocalypse according to most authorities. His later ministry was in Ephesus.

3. **Philip.** Cf. Jn. 1:45. He was a former disciple of the Baptist. See further, Jn. 6:5 ff.; 12:21; 14:8 ff. We know little more about him except that he heads the second group of names. **Bartholomew.** Usually is identified with Nathanael (Jn. 1:44 ff.). He was born in Cana near Nazareth (Jn. 21:2) and he receives high praise from Jesus (Jn. 1:47). **Thomas.** Called also Didymus (twin). Cf. Jn. 11:16; 14:4 f.; 20:24 ff. He was a man of shrinking disposition, rather morose, but loyal at heart. **Matthew the publican.** See his conversion and feast. Little else is known of him save as the author of the Aramaic

4. and Thaddæus; Simon the Cananæan, and Judas
5. Iscariot, who also betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not
6. into any city of the Samaritans: but go rather to the
7. lost sheep of the house of Israel. And as ye go, preach,

Logia used as one of the sources of this Gospel, if not the author of the Greek Gospel itself. We know nothing of his preaching, but his service as an author was very great indeed. **James the son of Alphæus.** Not the James the brother of the Lord (Gal. 1:19). He heads the third group, but we know nothing more. **Thaddæus.** Another name for Judas the brother of the James just mentioned (Lk. 6:15).

4. **Simon the Cananæan.** Or Zelotes. He had probably belonged to the party of the Zealots who were always violent in their opposition to Rome and finally brought on the war with Rome. There were apparently no Pharisees nor Sadducees in the list, unless Judas Iscariot was one. **Judas Iscariot.** The son of Simon Iscariot (Jn. 6:71). Probably a man of Kerioth (Josh. 15:15), a town in Judea. He is frequently mentioned in the Gospels as the one who betrayed Jesus. That was the great crime of early Christianity and the ignominy of Judas will never pass away. It is not easy to explain why Jesus chose Judas, especially since he had suspicions, if not knowledge, of his true character. But it is to be remembered that Judas grew in wickedness and that he had his gifts and his opportunity.

5. **Sent forth.** It was an experiment, but they must learn also by actual experience. They went by twos (Mk. 6:7). **Gentiles.** There were Gentiles in Galilee. These are not necessarily to be avoided. It was the first tour of the Apostles. They must not prejudice the cause by going into the Gentile lands like Phœnicia or Decapolis. Time enough for the Gentile propaganda later. Jesus will himself take back this very limitation (Matt. 28:19). The charge which Jesus gives is of a specific nature and cannot properly be applied in all details to world-wide conquest. So the Jew first and then the Greek. This is the day of the Jew. **Samaritans.** If anything, the Jews hated the Samaritans more than the Gentiles and had no dealings with this mongrel people, half Jew, half Gentile. Cf. Jn. 4:9 f. The same reason for prohibition applies here with more force.

6. **The lost sheep of the house of Israel.** So in 15:24. But Jesus has sheep not of the fold of Israel. Them also he will bring

8. saying, The kingdom of heaven is at hand. Heal the
sick, raise the dead, cleanse the lepers, cast out devils:
9. freely ye received, freely give. Get you no gold, nor
10. silver, nor brass in your purses; no wallet for *your*
journey, neither two coats, nor shoes, nor staff: for
11. the labourer is worthy of his food. And into what-
soever city or village ye shall enter, search out who in
12. it is worthy; and there abide till ye go forth. And
13. as ye enter into the house, salute it. And if the house
be worthy, let your peace come upon it: but if it be

(Jn. 10:16), but not now. He will send those very men after the other sheep later (Matt. 28:19).

7. **As ye go.** They are to be evangelists, travelling preachers. **The kingdom of heaven is at hand.** John the Baptist had so preached (3:2). Jesus himself had so preached (4:17). The command to "turn" or repent is not here given, but may very well have been spoken by Jesus. It is implied.

8. **Heal the sick.** The healing ministry is put first here. Cf. Medical Missions. Was this phase of work temporary? It is a grave and important question if modern Christianity has not neglected the body too much. This is not to discredit physicians, but the rather to use them more. **Raise the dead.** We do not know if they succeeded with this command. But cf. Acts 9:40 (Peter and Dorcas). **Cleanse the lepers.** Mentioned because they were so numerous. **Cast out devils.** As usual, a separate item. **Freely ye received.** Ministers are not merely to imbibe spiritual refreshment. That is to become spiritual dyspeptics. It is true also of all Christians. They are to give forth.

9. **Get you.** The word means, do not stop to gain money. Go on as you are with what you have.

10. **No wallet.** No specific preparation in way of apparel is to be made for this brief tour. The details vary somewhat in Mk. 6:8 f. and Lk. 9:3. But the matter is not very important. **For the labourer is worthy of his food.** Cf. Lk. 10:7; 1 Cor. 9:14; 1 Tim. 5:18. This saying may be a proverb, but Paul uses the argument in 1 Cor. 9:14 as from the Lord Jesus. Christ does not mean, of course, that the minister's services are only worth his food. But he deserves support.

11. **Who in it is worthy.** And willing to show hospitality.

12. **Salute it.** Cf. Lk. 10:5 f., "Peace to this house."

13. **Your peace come upon it.** In salutation.

14. not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off
15. the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.
16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless
17. as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will
18. scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and
19. to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall
20. be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that
21. speaketh in you. And brother shall deliver up

14. **Shake off the dust of your feet.** Luke (9: 6) adds "against them," Mark (6: 11), "for a testimony unto them." A dramatic picture of displeasure.

15. **Sodom and Gomorrah.** Common examples of God's judgment. Cf. 11: 23 f.; Lk. 10: 12; 17: 29; etc.

16. **As sheep in the midst of wolves.** A startling image. Both, not one. Either alone would be fatal, a fiend or a fool.

17. **But beware of men.** Not to fear men, but to be on the watch. **Councils.** No record of that in this tour, but see Peter and John in the early chapters of Acts. **Scourge you.** See Acts.

18. **Before governors and kings.** Paul's example is a pertinent one. **To them.** So Paul testified to Felix, Festus, Agrippa, as Peter and John did to the Sanhedrin. **Gentiles.** Apparently a look into the future beyond this special tour.

19. **Be not anxious.** No reference, of course, to preaching, but only to arrest and imprisonment. Cf. Peter before the Sanhedrin and Paul likewise. **Shall be given you.** The courage and the defence.

20. **Not ye that speak.** Real inspiration. Instance the various defences of Peter in Acts and the noble one of Stephen, full of the Holy Spirit (Acts 7).

brother to death, and the father his child: and children shall rise up against parents, and cause them to be put
22. to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the
23. same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.
24. A disciple is not above his master, nor a servant
25. above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household!
26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be
27. known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon
28. the housetops. And be not afraid of them which kill

21. **Brother.** Religious bitterness does not stop with home ties. In China to-day many instances illustrate Christ's words.

22. **Be hated of all men.** Jesus was already hated by the Pharisees. The cloud of hate will grow blacker for his disciples. **To the end.** The real test of conversion.

23. **Flee into the next.** Cf. Paul's conduct in his missionary journeys.

24. **Not above his master.** The cup of persecution will be offered to the servant also. Jesus is already drinking it.

25. **As his master.** That is honor enough. **Beelzebub.** Or Beelzebul. The Prince of demons. Probably only another term for the devil. The etymology is obscure. Here Jesus asserts that he was called by his enemies Beelzebub. Cf. 9:34, where he is already said to be in league with the prince of the demons. Cf. 12:24.

27. **Speak ye in the light.** The only place for the servant of Christ. **Upon the housetops.** The gospel must be spread abroad.

28. **Able to destroy both soul and body in hell.** God, not Satan. **Hell.** Gehenna.

the body, but are not able to kill the soul: but rather
fear him which is able to destroy both soul and body
29. in hell. Are not two sparrows sold for a farthing?
and not one of them shall fall on the ground without
30. your Father: but the very hairs of your head are all
31. numbered. Fear not therefore; ye are of more value
32. than many sparrows. Every one therefore who shall
confess me before men, him will I also confess before
33. my Father which is in heaven. But whosoever shall
deny me before men, him will I also deny before my
Father which is in heaven.

34. Think not that I came to send peace on the earth:
35. I came not to send peace, but a sword. For I came
to set a man at variance against his father, and the
daughter against her mother, and the daughter in law
36. against her mother in law: and a man's foes *shall be*
37. they of his own household. He that loveth father or

29. **Without your Father.** The modern doctrine of the immanence of God makes this statement more intelligible.

30. **Very hairs of your head.** It sounds like hyperbole, but note the remark just made about God's immanence. Omniscience means all knowledge.

31. **Of more value than many sparrows.** The soul of man is the measure of his worth.

32. **Confess me before men.** Conviction, conversion, confession. Jesus insists on confession.

33. **Deny me before men.** Not to confess is to deny.

34. **Send peace.** Yet he is the King of Peace. His birth was hailed as the coming of peace. Jesus is fond of paradoxes, of stating one side of a truth to startle the mind. He did come to bring peace to those who will take it. But as he brings peace to some hearts, others are led to draw the sword. It is thus indirectly that Christ brings the sword.

35. **At variance.** Because men take sides for and against Christ. There is no neutral ground.

36. **Of his own household.** Not always, but sometimes, alas. This is all that Jesus means.

mother more than me is not worthy of me: and he
that loveth son or daughter more than me is not
38. worthy of me. And he that doth not take his cross
39. and follow after me, is not worthy of me. He that
findeth his life shall lose it; and he that loseth his life
for my sake shall find it.
40. He that receiveth you receiveth me, and he that
41. receiveth me receiveth him that sent me. He that
receiveth a prophet in the name of a prophet shall
receive a prophet's reward; and he that receiveth a
righteous man in the name of a righteous man shall
42. receive a righteous man's reward. And whosoever
shall give to drink unto one of these little ones a cup
of cold water only, in the name of a disciple, verily I
say unto you, he shall in no wise lose his reward.
11. And it came to pass, when Jesus had made an end
of commanding his twelve disciples, he departed thence
to teach and preach in their cities.

37. **More than me.** Christ will have no rival. A virtual claim to deity.

38. **Take his cross.** Crucifixion was so common that it has a figurative sense. The prisoner, going to death, bore his own cross literally (cf. Christ). Jesus may have had a thought in his own mind about his cross, but he did not reveal it.

39. **Findeth his life shall lose it.** Double sense of "life" (earthly life, eternal life).

40. **Receiveth me.** Christ identifies himself with his disciples.

41. **In the name of a prophet.** Just because he bears the name of a prophet. **In the name of a righteous man.** Because he bears the reputation of a righteous man.

42. **One of these little ones.** A term of endearment for the Apostles, now about to go out on this tour. **In the name of a disciple.** Because one is a disciple of Jesus.

1. **An end.** He had given many and rather minute directions because it was their first tour. Jesus wished them to make as few mistakes as possible. **In their cities.** The pronoun naturally refers to the cities where the disciples went. In Lk. 10:1 we are

8. *John's Appeal to Jesus,* 11:2–19

Q 2. Now when John heard in the prison the works of the
3. Christ, he sent by his disciples, and said unto him,
Art thou he that cometh, or look we for another?

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expressly told in the case of the seventy that Jesus "sent them two and two into every city and place whither he himself was about to come." He may have done the same thing here. He would then be able to judge of their work. Luke gives both the mission of the twelve and that of the seventy.

2. **When John heard.** The disciples of John told him all of these things (Lk. 7:18). Mark does not report this incident. Luke and Matthew vary in details, but apparently use the Logia (or oral tradition). **In the prison.** As told already (Matt. 4:12). John has probably been in prison now over a year. The place was Machærus (Josephus, *Ant.* xviii. 5. 2.) a powerful fortress east of the upper end of the Dead Sea, now held by Herod Antipas, though once owned by Aretas, king of Arabia. Luke (7:18–35) locates the event here told after the Sermon on the Mount and just after the raising of the son of the widow of Nain. Matthew's order is here topical. **The works.** They had now filled all Galilee with wonder. The daughter of Jairus had been raised from the dead and now the son of the widow of Nain. **The Christ.** The Messiah. Probably the use of this title occasioned the embassy of John. **By his disciples.** He still had them and they were loyal to the end (Matt. 14:12).

3. **Art thou he that cometh.** The "coming one" was one of the descriptions of the Messiah (cf. Ps. 118:26; Dan. 7:13; Matt. 3:11; Mk. 11:9; Lk. 13:35; Jn. 11:27). The doubt of John was real, not affected. It was not disbelief, but a natural beclouding of his sky due to his long imprisonment and inactivity, possibly wonder that the Messiah should allow his Forerunner to languish in jail, probably also confusion in the reports (partly tinged with jealousy of John's disciples) brought to him, perhaps a growing indistinctness in John's conception of how the Messiah should conduct himself. One need not wonder at depression in John when he finds it in himself and even in the Lord Jesus in moments of reaction (cf. Gethsemane). **Look we for another.** Popular expectation was not clear as to one or more Forerunners of the Messiah (cf. Jn. 1:21–25; Matt. 16:14). John, who had once been a bright and shining light for others (Jn. 5:35) now called for further light himself, as Jesus himself will appeal to his disciples for sympathy (Matt. 26:40).

4. And Jesus answered and said unto them, Go your way
and tell John the things which ye do hear and see:
5. the blind receive their sight, and the lame walk, the
lepers are cleansed, and the deaf hear, and the dead
are raised up, and the poor have good tidings preached
6. to them. And blessed is he, whosoever shall find none
7. occasion of stumbling in me. And as these went their
way, Jesus began to say unto the multitudes concern-
ing John, What went ye out into the wilderness to

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4. **Go your way and tell.** Not abrupt, but the positive tone of confidence. **The things which ye do see and hear.** Luke (7 : 21) makes the matter plainer by adding that in that very hour Jesus wrought many cures. They probably heard Jesus teach also. They were given an object lesson to report to John, who could draw his own conclusions and answer his own doubt. This may have been merely a normal day's work with Jesus.

5. **The dead are raised up.** The words may mean that one who was dead was raised on the occasion, though that is not necessary. The case of the son of the widow of Nain was very recent. Luke mentions this item also. **The poor have the good tidings preached unto them.** Mentioned as on a par with the miracles, even the raising of the dead, a terrible indictment of the subserviency of the religious teachers to the wealthy and privileged classes. This was a Messianic note (cf. Isa. 61 : 1) as Jesus had himself explained (Lk. 4 : 18–21), and was in full accord with John's denunciation of ecclesiastical pride (Matt. 3 : 9). The "good tidings" is the gospel.

6. **Blessed is he.** A beatitude for the benefit of John and in the nature of an interpretation and a rebuke. Jesus respects honest doubt, but he does not put a premium on it. It is not a sign of greater intellectual power to doubt. George J. Romanes was just as scientific after the restoration of his faith as during his period of doubt, more so, indeed, for he had learned how to take note of new phenomena to which he had become blind. John had allowed himself to find some occasion of stumbling in Jesus, the nature of which is not clear.

7. **The multitudes.** So also Luke (7 : 24). Probably as soon as the messengers had left. It is Christ's panegyric on John, while he was still living. One could almost wish that the messengers had heard these words of praise so as to bear them unto John. They may have come to him before his death. John had borne

8. behold? a reed shaken with the wind? But what
went ye out for to see? a man clothed in soft *raiment?*
Behold, they that wear soft *raiment* are in kings'
9. houses. But wherefore went ye out? to see a prophet?
Yea, I say unto you, and much more than a prophet.
10. This is he, of whom it is written,
Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11. Verily I say unto you, Among them that are born of
women there hath not arisen a greater than John the

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noble testimony to Jesus (Matt. 3:11 f. 14 f.; Jn. 1:20–36; 3:26–36). **What went ye out into the wilderness to behold?** It is a cause for gratitude that we can see John through the eyes of Jesus. Jesus here asks the multitude three questions. This is the first. The comparison of John to a reed shaken with the wind is a powerful picture of what John was not. The question is significant at the very time of John's doubt.

8. **But what went ye out for to see?** The second sharp question. The soft raiment makes a vivid contrast to John's well-known dress.

9. **But wherefore went ye out?** The repetition is rhetorical and climacteric and very effective. The positive side now stands out against the negative background. He was a prophet indeed like the Old Testament prophets, a man with a message from God and all on fire with it. **Much more than a prophet.** This is the new tribute of Jesus. The multitudes took John as a prophet at first. How is he "much more"? After all, the prophet could be more of a messenger than a man. This was not true of John. He was both a man and a prophet. The man is more than the prophet. John was also the Forerunner.

10. **This is he.** From Mal. 3:1 and not exactly like either the Hebrew or the LXX. Here then is one point in which John is more than the average prophet. He was the special Forerunner of the Messiah. This was John's true mission and his inquiry concerned it.

11. **Hath not arisen a greater than John the Baptist.** An astonishing statement at first. People have different standards of human greatness. John is still the greatest, though in prison. Evidently character is the idea in the mind of Jesus. It is a

Baptist: yet he that is but little in the kingdom of
12. heaven is greater than he. And from the days of John
the Baptist until now the kingdom of heaven suffereth
13. violence, and men of violence take it by force. For
all the prophets and the law prophesied until John.
14. And if ye are willing to receive *it*, this is Elijah, which R
15. is to come. He that hath ears to hear, let him hear.
16. But whereunto shall I liken this generation? It is Q
like unto children sitting in the marketplaces, which

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superlative in effect though the comparative form is used. Leaving out Jesus himself and considering only the essentials of character, one may find it difficult to challenge the judgment of Jesus about John. **But little in the kingdom.** A more astounding statement still. Evidently Jesus now has in mind not character, but position. John is the close of one era and the beginning of a new one (vs. 13). He stood on top of the long line before and at the bottom of those in the new line. He was in the kingdom as those before him in the spiritual sense of that term. In the sense of the kingdom as related specifically to Christ, its beginning, development, and consummation, he was merely the Herald. The least one of those who had entered into this new order was ahead of John in position and privilege.

12. **From the days of John the Baptist until now.** It is not clear whether these are the words of Jesus or of the Evangelist; most probably of Jesus. If so, the words naturally suggest a date after the death of John. But that is not necessary, since Jesus may have considered that the work of John was over (as it had been for a year or more). He may have used "days" in that sense. **The kingdom of heaven suffereth violence.** A difficult passage. Jesus hardly has in mind attacks on the kingdom by enemies, but rather the vehement energy of those who press on and take it in spite of difficulty. "Men of violence" may be an indirect reflection of "the publicans and sinners" who pushed ahead of the scribes and Pharisees into the kingdom.

13. **Until John.** These words put John upon a mountain top. He closed the old era.

14. **This is Elijah.** Not in person, but in spirit, and the one that was come. No contradiction to the denial of John that he was Elijah himself (Jn. 1:21).

15. **But whereunto shall I liken?** A common method among the rabbis for introducing a similitude or parable. **Children.**

17. call unto their fellows, and say, We piped unto you,
and ye did not dance, we wailed, and ye did not mourn.
18. For John came neither eating nor drinking, and they
19. say, He hath a devil. The Son of man came eating
and drinking, and they say, Behold, a gluttonous man,
and a winebibber, a friend of publicans and sinners!
And wisdom is justified by her works.

9. *Jesus's Arraignment of the Cities of Opportunity*, 11:20–24

R 20. Then began he to upbraid the cities wherein most
of his mighty works were done, because they repented

Jesus noticed children at play. These are bad children with an ugly spirit in play.

17. **We piped**. Playing a dance. **We wailed**. Playing funeral. They will not play either. The parable applies to the Pharisees in particular, though the Jews as a whole are probably in mind. Luke (7:29) mentions the people's indorsement of what Jesus had said about John and the fact that the scribes and Pharisees had rejected John's baptism while the publicans justified God. On the whole this indictment of the Pharisees probably points to the same general occasion just after the departure of John's disciples.

18. **John came**. He was ascetic in habits. Jesus does not condemn or approve that habit, but some scribes and Pharisees (probably) had accused John of being possessed of a demon.

19. **The Son of man**. Just like other men and in harmony with this title. He was a friend of the publicans and sinners, and he was not ashamed of it. But Christ was not a glutton, nor a winebibber. He ate a greater variety of food than John and on occasion drank the wine mixed with water, which was about like our tea and coffee. He was misrepresented, as John was. **Is justified by her works**. Luke (7:35) has "children," as have many documents in Matthew, though "works" is probably correct. If so, the idea is that wisdom is justified by the results. One must be willing and able to stand criticism and do his duty, leaving the results with God.

20. **Then**. When? Luke gives the denunciation of these cities in the discourse to the Seventy (10:12–15). Did Jesus

21. not. Woe unto thee, Chorazin! woe unto thee, Beth- Q
saida! for if the mighty works had been done in Tyre
and Sidon which were done in you, they would have
22. repented long ago in sackcloth and ashes. Howbeit
I say unto you, it shall be more tolerable for Tyre and
23. Sidon in the day of judgement, than for you. And
thou, Capernaum, shalt thou be exalted unto heaven?
thou shalt go down unto Hades: for if the mighty
works had been done in Sodom which were done in
24. thee, it would have remained until this day. How-
beit I say unto you, that it shall be more tolerable for
the land of Sodom in the day of judgement, than for
thee.

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repeat it or is it not possible to tell who has given the real historical setting (Matthew or Luke), if either has done so? There is no clear answer. **Most.** Many were certainly in Capernaum of which we have no record. We know no details at all of the work in the other two cities. Hence the " most " comes as a surprise. **Mighty works.** Miracles looked at as manifestations of power. **Because they repented not.** Even Jesus could not win the great cities to repentance. Cf. Jerusalem, Nazareth, Chorazin, Bethsaida, Capernaum, as cities of privilege. They praised his preaching and kept on sinning.

21. **Chorazin.** Not otherwise known except here and in Luke. **Bethsaida.** Cf. Mk. 6:45; 8:22; Lk. 9:10. Probably the one in Galilee (home of Andrew, Peter, and Philip, Jn. 1:44) near Capernaum is meant instead of Bethsaida Julias on the east side. **Tyre and Sidon.** Condemned in the O. T. (Isa. 33; Jer. 25; Ezek. 26). Jesus will visit these regions (Matt. 15:21–28). **Sackcloth and ashes.** See Jn. 3:6; Isa. 58:5.

22. **More tolerable.** Bad as they were. So the Jews will be first in penalty as well as first in privilege (Rom. 2:9 f.).

23. **Capernaum.** The home of Jesus during the Galilean work. **Hades.** The unseen world etymologically without definition of heaven or hell. But sometimes it is applied solely to hell (Gehenna) as in Lk. 16:23; Rev. 20:23 f. So here it is contrasted with heaven. **Sodom.** Famous example of the judgment of God. Cf. 10:15; Luke 10:12; 17:29; Rom. 9:29; 2 Pet. 2:6; Jude 7.

24. **More tolerable.** Climax reached.

10. *Christ's Conception of His Person and Work*, 11:25–30

Q 25. At that season Jesus answered and said, I thank thee,
O Father, Lord of heaven and earth, that thou didst
hide these things from the wise and understanding,
26. and didst reveal them unto babes: yea, Father, for
27. so it was well-pleasing in thy sight. All things have
been delivered unto me of my Father: and no one
knoweth the Son, save the Father, neither doth any
know the Father, save the Son, and he to whomsoever
R 28. the Son willeth to reveal *him*. Come unto me, all ye

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25. **At that season.** Luke (10:21 f.) puts this wonderful prayer at the time of the return of the Seventy. The same doubt as to its real position exists as in the preceding section. But both Gospels testify to a passage which might have been taken from the Fourth Gospel. It belongs to the oldest Synoptic document, Q. Evidently, therefore, this type of teaching is genuine. But this mood of holy communion between Jesus and his Father is a most significant glimpse into his consciousness. It is not that of a mere man. **Answered and said.** A common idiom for reply. But reply to whom? It is to the Father. **Thank thee.** This prayer is not petition, but praise, worship, fellowship, gratitude. **From the wise and understanding.** Like the scribes and Pharisees. Jesus does not oppose learning. Far from it. But he does scout pretentious learning which blinds where it should enlighten. **Unto babes.** The intellect is not the noblest part of man. The heart is of more value. The will is the master in man. But the heart has more power over the will than the intellect. The simple-minded can come to God.

26. **For it was well-pleasing.** The good pleasure or will of God.

27. **All things.** This claim is the same as that made to the disciples after the resurrection (Matt. 28:18). Jesus is sure of his relation with the Father. **No one.** The terms "the Son," "the Father" are like the language of John's Gospel (cf. Ch. 5). The Father understands Jesus at any rate. This is enough. **Neither.** The other side. This is the purpose of the Incarnation, to reveal the Father (Jn. 1:18). The Son is competent. **He to whomsoever.** The choice is in the will of the Son.

28. **Come unto me.** Alone in Matthew, but in the same strain

that labour and are heavy laden, and I will give you
29. rest. Take my yoke upon you, and learn of me; for
I am meek and lowly in heart: and ye shall find rest
30. unto your souls. For my yoke is easy, and my burden
is light.

11. *Growing Opposition to Jesus*, 12:1–50

12. At that season Jesus went on the sabbath day M
through the cornfields; and his disciples were an
hungred, and began to pluck ears of corn, and to eat.

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as the preceding verses. Jesus makes his appeal as the sole interpreter of the Father. **I will give.** The same consciousness. Observe the harmony in the mind of Jesus between elective grace on his part and voluntary action on our part.

29. **My yoke.** A frequent figure in connection with the law. In Sirach 51:25 it is a figure for instruction. Jesus invites men to come to school to him. **Learn of me.** About the Father. **For I am meek and lowly in heart.** This greatest of all teachers. He is approachable and winsome. **Find rest unto your souls.** About God. Jesus does not promise intellectual rest, but soul rest. Jesus knew toil of body and mind.

30. **For my yoke is easy.** The rabbis called the yoke of the law heavy. It was a burden no one could bear. Jesus makes demands that are light in comparison. His service is a real yoke (cf. Sermon on the Mount), but principles do not gall like rules.

(1) *Controversy over the Sabbath*, 1–14

1. **At that season.** A vague allusion (Matthew usually has "then," vaguer still) not connecting with the events in Chapter 11. The section is not in chronological position. The mention of "cornfields" shows that the time was in the spring between passover and pentecost. That brings the incidents near one of the passovers in the ministry of Jesus. It cannot be the one in Jn. 2:23 nor the last one. It must be either after the passover in Jn. 6:4 or after a passover not mentioned. It is possible that the feast in Jn. 5:1 is a passover, but not certain. If there is an unnamed passover the ministry of Jesus lasted about three and a half years. **The sabbath day.** A short walk was not a violation of the Sabbath rules. **Cornfields.** Wheatfields. **Pluck.** It was not considered stealing (Deut. 23:25).

2. But the Pharisees, when they saw it, said unto him,
Behold, thy disciples do that which it is not lawful to
3. do upon the sabbath. But he said unto them, Have
ye not read what David did, when he was an hungred,
4. and they that were with him; how he entered into
the house of God, and did eat the shewbread, which
it was not lawful for him to eat, neither for them that
R 5. were with him, but only for the priests? Or have ye
not read in the law, how that on the sabbath day the
priests in the temple profane the sabbath, and are
6. guiltless? But I say unto you, that one greater than

2. **Pharisees.** On hand either accidentally or on purpose. **Not lawful.** The rubbing of the heads of wheat in the hands was considered by them to be threshing and so "work." Cf. Lk. 6:1, "rubbing them." "Reaping" on the Sabbath is forbidden in the Talmud.

3. **What David did.** Jesus makes a formal defence of the conduct of the disciples. The occasion was a very slight one, but the matter of Sabbath observance was (and is) a very important one. Christ differed very widely from the Pharisees on this subject. It will come up on various future occasions. All the arguments used by Jesus turn on the real significance of the day as one of rest and worship. It is not meant to be a bondage, but a blessing. Jesus cares less for mere rules and more for real worship. The day is the servant, not the master of man. The Pharisees had added so many hair-splitting regulations that Jesus appears as the emancipator of the human spirit. To-day the tendency is toward undue license on Sunday. Hence one needs to put the accent now on stricter observance while avoiding the bondage of rules. The change from the Jewish Sabbath to the Christian Sunday belongs to the apostolic times. But the spirit for the observance of both is outlined here by Jesus. In the case of David appeal is to an historical example where necessity overcame the rules of worship.

5. **In the law.** An example from the law about the temple. The priests were indeed commanded to work on the Sabbath. So to-day preachers and Sunday-school teachers really work on Sunday. The point here is that David was not held guilty nor the priests. Worship of God is more important than the rules about the temple.

7. the temple is here. But if ye had known what this Hos. 6:6
meaneth, I desire mercy, and not sacrifice, ye would
8. not have condemned the guiltless. For the Son of M
man is lord of the sabbath.
9. And he departed thence, and went into their syna-
10. gogue: and behold, a man having a withered hand.
And they asked him, saying, Is it lawful to heal on the
11. sabbath day? that they might accuse him. And he
said unto them, What man shall there be of you, that
shall have one sheep, and if this fall into a pit on the
sabbath day, will he not lay hold on it, and lift it out?
12. How much then is a man of more value than a sheep!
Wherefore it is lawful to do good on the sabbath day.

6. **One greater than the temple.** A claim not likely to soothe the feelings of the Pharisees.

7. **What this meaneth.** A charge that they were ignorant of the prophecy. The quotation (Hos. 6:6) was made once before (Matt. 9:13) against the Pharisees. Jesus probably quoted favorite passages many times. Ever in the O. T. the real worship was more important than the forms of worship. This the Pharisees did not understand. This argument is from prophecy (cf. history).

8. **The Son of man.** As the Son of man Christ claims power to make rules about the Sabbath different from those in the O. T., if he should wish to do so. He makes no reference to the abolition of the Sabbath. That indeed did not come to pass. It was only the distinctly Jewish aspects of the Sabbath that disappeared when Christianity embraced Gentiles (Col. 2:16). The merely ceremonial vanished; the spiritual and moral remained.

9. **Their synagogue.** That of his enemies, the Pharisees. Luke (6:6) explains that it is another Sabbath on which this took place.

10. **A withered hand.** Probably paralysis. **They asked him.** They challenge Christ before he performs the cure. They were on the watch for Jesus (Lk. 6:7). Their looks betrayed their motive before they spoke.

11. **One sheep.** A pet sheep, for instance. The parable is unanswerable in its pith.

12. **A man.** Jesus often accents the spiritual worth of man. **It is lawful.** Mark (3:4) and Luke (6:9) give a question and add

13. Then saith he to the man, Stretch forth thy hand.
And he stretched it forth; and it was restored whole,
14. as the other. But the Pharisees went out, and took
counsel against him, how they might destroy him.
15. And Jesus perceiving *it* withdrew from thence: and
16. many followed him; and he healed them all, and
charged them that they should not make him known:
R 17. that it might be fulfilled which was spoken by Isaiah
the prophet, saying,

Isa. 42:1-4 18. Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19. He shall not strive, nor cry aloud;

"or to do harm." Mark mentions also the look of anger which Jesus gave his enemies for their petty challenge.

13. **Then saith he.** In open defiance and scorn of the Pharisees.

14. **Pharisees went out.** To show their indignation and to plot revenge. Murder is in their hearts.

(2) *Secrecy enjoined about the Miracles*, 15–21

15. **Perceiving it.** The plot between the Pharisees and the Herodians (Mk. 3:6), new companions by reason of their hatred of Jesus. Jesus moved on to other towns.

16. **Not make him known.** Because of the Pharisees and Herodians.

17. **By Isaiah the prophet** (Isa. 42:1–4). Alone in Matthew. Not from the LXX. May be translation from the Hebrew or another Greek version.

18. **My servant.** The servant of Jehovah is taken in the full Messianic sense, whatever other historical reference is contemplated in Isaiah. **My beloved.** Cf. Matt. 3:17, where the sentence is quoted as Messianic. Cf. Eph. 1:4–6. **My Spirit.** The O. T. teaches the existence of the Holy Spirit. **To the Gentiles.** The rabbis had overlooked the frequent reference to the Gentiles in the prophets.

19. **Not strive.** Passive conqueror, just the opposite to the common idea of the Messiah.

Neither shall any one hear his voice in the streets.
20. A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21. And in his name shall the Gentiles hope.
22. Then was brought unto him one possessed with a M
devil, blind and dumb: and he healed him, insomuch
23. that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of
24. David? But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub
25. the prince of the devils. And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house
26. divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how

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20. **A bruised reed.** Picture of compassion. **Smoking flax.** The smoking lamp wick.

(3) *Charged with Connection with Beelzebub*, 22–37

22. **One possessed with a devil.** Another occasion and later in the ministry according to Mk. 3:19–23.

23. **Is this the son of David?** The Messiah. The people were drawing their conclusions and expressing them.

24. **When the Pharisees heard it.** They were determined to destroy Christ's influence with the people. **By Beelzebub.** The etymology and spelling of the word are uncertain, and also the being meant. But since Jesus mentions Satan in vs. 26, it seems that the devil is designed. He is the prince of the demons. This charge has been made before (Matt. 9:34). Mark (3:22) represents the scribes as saying that Jesus himself had Beelzebub (cf. Jn. 7:20; 8:48, 52). In essence the charge is that Jesus is in league with the devil. The fact of his miracles is admitted.

25. **Knowing their thoughts.** A point frequently made about the knowledge of Jesus. **Every kingdom.** First of various brief parables used here (Mk. 3:23). **Every city.** The second parable.

26. **If Satan.** Another parable.

Q 27. then shall his kingdom stand? And if I by Beelzebub
cast out devils, by whom do your sons cast them out?
28. therefore shall they be your judges. But if I by the
Spirit of God cast out devils, then is the kingdom of
29. God come upon you. Or how can one enter into the
house of the strong *man*, and spoil his goods, except
he first bind the strong *man?* and then he will spoil
30. his house. He that is not with me is against me; and
M 31. he that gathereth not with me scattereth. Therefore
I say unto you, Every sin and blasphemy shall be for-
given unto men; but the blasphemy against the Spirit
32. shall not be forgiven. And whosoever shall speak a
word against the Son of man, it shall be forgiven him;
but whosoever shall speak against the Holy Spirit, it
shall not be forgiven him, neither in this world, nor

27. **If I by Beelzebub.** For the sake of argument assumed as true. **By whom do your sons.** *Argumentum ad hominem.* The Jews practised exorcism (Acts 19:13). Jesus does not necessarily admit the reality of such cures. The argument is effective and conclusive, *a reductio ad absurdum.*

28. **Then is the kingdom of God come upon you.** The other alternative, the interpretation that Jesus puts upon his miracles, and the logical conclusion from this premise. He does not mean that the Pharisees are in the kingdom, but that they witness the power of the kingdom as a present reality. This is not the eschatological aspect of the kingdom.

29. **The house of the strong man.** Another parable. Cf. Isa. 49:24–26.

30. **He that is not with me.** Cf. Lk. 12:23. The impossibility of neutrality is put conversely in Mk. 9:40; Lk. 9:50.

31. **The blasphemy against the Spirit.** It is plain from the context that this sin consisted in attributing to the agency of the devil the works of the Holy Spirit. This sin will not be forgiven. These Pharisees had committed it.

32. **Speak against the Holy Spirit.** The blasphemy. **Neither in this world, nor in that which is to come.** "An eternal sin" (Mk. 3:29). The language does not necessarily mean that other sins have a chance of forgiveness in the next world, though in itself it might bear that interpretation if other scriptures demanded it.

33. in that which is to come. Either make the tree good, Q
and its fruit good; or make the tree corrupt, and its
34. fruit corrupt: for the tree is known by its fruit. Ye
offspring of vipers, how can ye, being evil, speak good
things? for out of the abundance of the heart the
35. mouth speaketh. The good man out of his good
treasure bringeth forth good things: and the evil man
36. out of his evil treasure bringeth forth evil things. And
I say unto you, that every idle word that men shall
speak, they shall give account thereof in the day of
37. judgement. For by thy words thou shalt be justified,
and by thy words thou shalt be condemned.
38. Then certain of the scribes and Pharisees answered Q
him, saying, Master, we would see a sign from thee.

But such is not the case. Jesus was a man and there was, he apparently admits, some excuse for those who could see only a man in him. Hence abuse of the Son of man is not unpardonable upon repentance. Men wonder if the unpardonable sin can be committed now. Why not, if one to-day attributes the manifest work of the Spirit to the devil? Cf. 1 Jn. 5:16.

33. **Ye offspring of vipers.** Cf. John the Baptist (Matt. 3:7). They have committed the unpardonable sin and no more good was to be expected of them.

35. **Out of the abundance of the heart.** The mouth reveals the heart.

35. **Out of his good treasure.** Another parable. These brief parables come just before the great group in ch. 13.

36. **Every idle word.** Speech was not held as a light matter.

37. **By thy words.** Because words reveal thoughts, and thoughts reveal character.

(4) *Scribes and Pharisees demand a Sign*, 38–45

38. **Master, we would see a sign from thee.** This section occurs substantially in Lk. 11, unless it is a repetition at another time. Hence the same Pharisees seem to come back at Jesus in a more respectful tone, but with the same hostile purpose. They either demand that Jesus work a sign under their inspection, or, as is more probable, an unusual sign, one from heaven (Matt. 16:1)

39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the
40. prophet: for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth.
41. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a
42. greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of

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like the manna or a portent in the sky. The miracles of healing they attributed to the devil.

39. **An evil and adulterous generation.** For proof of the wickedness of the age, see Josephus, *War*, V, 10, 5, etc. **But the sign of Jonah.** This sign had been promised already. Jesus here appeals to the chief proof of his claims, his resurrection from the dead. This sign he had given his challengers in parabolic form at the beginning (Jn. 2:19). He gives it again by a Scripture parallel. Jesus does not say that there was a designed type in this experience of Jonah nor that the experience of Jonah was a sign to the people of Nineveh. He merely uses it to illustrate his point. The Pharisees did not, of course, see the point in this "sign." But cf. Matt. 27:63 f.

40. **Three days and three nights.** A day and night is just another way of speaking of a day of twenty-four hours. But it need not be the full twenty-four hours, though it may be. **Whale.** Big fish. The word does not have to mean "whale." **So shall the Son of man be.** This is the sign given to the Pharisees, the death and resurrection of Jesus. Christ does not say that he will be seventy-two hours in the grave. The language is popular. If, as many critical scholars hold, vs. 40 is an addition by some later hand, the "sign of Jonah" could be in that case his preaching and call to repentance.

41. **Repented at the preaching of Jonah.** Whereas the Pharisees are finding fault with Jesus. **A greater than Jonah is here.** Jesus does not hesitate to make implicit claims of Messiahship, though avoiding the term itself.

42. **The queen of the south.** Cf. Kgs. 10:1. The Queen of

the earth to hear the wisdom of Solomon; and behold,
43. a greater than Solomon is here. But the unclean
spirit, when he is gone out of the man, passeth through
waterless places, seeking rest, and findeth it not.
44. Then he saith, I will return into my house whence I
came out; and when he is come, he findeth it empty,
45. swept, and garnished. Then goeth he, and taketh
with himself seven other spirits more evil than himself,
and they enter in and dwell there: and the last state
of that man becometh worse than the first. Even
so shall it be also unto this evil generation.
46. While he was yet speaking to the multitudes, behold, M
his mother and his brethren stood without, seeking to

Sheba. **The wisdom of Solomon.** Not the book of that name, but the wisdom of the man. **A greater than Solomon.** Their attacks had compelled Christ to defend himself by counter attacks on them for their conduct.

43. **The unclean spirit.** Another parable.

45. **More evil than himself.** Degrees of evil even among the demons, then. **The last state.** The point lies in the application, "Even so shall it be unto this evil generation."

(5) *Family of Jesus come after Him*, 46–50

46. **While.** So Matthew makes this incident follow at once. **His mother and his brethren.** Mark (3:21) tells that "his friends" had come to lay hold of Jesus on the ground that "he is beside himself." "The friends" are probably "his mother and brethren," with perhaps some of their special friends. Mark (3:31) adds that they stand without after the blasphemous accusation, "calling him." Perhaps they did not wish to make a scene inside. It is pathetic to see Jesus charged by the rabbis with being in league with the devil and suspected of insanity by his home folks. Joseph is probably dead. The brothers and sisters of Jesus may be excused for lack of knowledge. But what about Mary his mother? Recall the doubt of John the Baptist. But Mary had not necessarily lost faith in him. She had no real sympathy at home in her faith in her son, and he may not have carried on his Messianic work as she had possibly expected. The

47. speak to him. And one said unto him, Behold, thy
mother and thy brethren stand without, seeking to
48. speak to thee. But he answered and said unto him
that told him, Who is my mother? and who are my
49. brethren? And he stretched forth his hand towards
his disciples, and said, Behold, my mother and my
50. brethren! For whosoever shall do the will of my
Father which is in heaven, he is my brother, and sister,
and mother.

12. *A New Method of Teaching*, 13:1–52

M **13.** On that day went Jesus out of the house, and sat by
2. the sea side. And there were gathered unto him great
multitudes, so that he entered into a boat, and sat;
3. and all the multitude stood on the beach. And he
spake to them many things in parables, saying, Be-

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strain she thinks may have been too great for him and a rest would do him good.

48. **Who is my mother?** Who, indeed, if Mary now thinks him insane?

49. **Behold my mother**, etc. Spiritual fellowship which he had lost at home.

50. **Do the will of my Father.** In Jn. 2:4, Jesus had shown the wide circle of his mission. He here expands it further. Note "sister" also.

(1) *Four Parables to the Crowds by the Sea Side*, 1–35

1. **On that day.** Continuation of the same busy day. **Out of the house.** Where the blasphemous accusations had taken place. **Sat by the sea side.** For rest and change from the house where he had been misunderstood by friend and foe. No poet has ever loved nature more than did Jesus.

2. **Great multitudes.** Apparently near Capernaum or some other large town. **Entered into a boat and sat.** The usual attitude in teaching. **Stood on the beach.** Yet all could see and hear as he was a little way out.

3. **In parables.** Not the first time by any means. See the short parables in Ch. 12, the salt and the light (5:13–16), the

4. hold, the sower went forth to sow; and as he sowed,
some *seeds* fell by the way side, and the birds came and
5. devoured them: and others fell upon the rocky places,
where they had not much earth: and straightway
they sprang up, because they had no deepness of earth:

birds and the lilies (6:26–30), the two ways and the two gates (7:13 f.), the two kinds of fruit (7:15–20), the two builders (7:24–27), the three parables about fasting (9:15–17), the children at play (11:16 f.). There were most certainly many other parables used by Jesus on many occasions. It was a very common method of illustration in the teaching of the rabbis. The meaning of parable is to put alongside, to run parallel. A spiritual or moral truth is set forth in narrative, simile, proverb, any illustration that throws light on the point. The parable may be short or long. It need not be an actual fact, but it must be possible and so unlike fable. The allegory is a self-explanatory parable (cf. The Good Shepherd in John 10). The parables of Jesus surpass all others in the world in beauty and point. His parables each illustrate one central thought. The details may or may not have an application. Where Jesus has not explained the parable one must be chary about stressing the details (cf. the Unjust Judge, the Thief in the Night, etc.). Matthew has another group of parables in Chs. 21–22. Luke has a group in Chs. 15–18. The parables of Jesus all have to do with the kingdom (or the King). They present the general workings of the kingdom as the personal experience of one who enters the kingdom. The particular reason, as explained by Jesus (vs. 13), for so many parables on this occasion is the hostility of the Pharisees. This reason argues for the unity of the group here given, especially as Matthew notes the movements of Jesus to and from the sea. He may have grouped here parables spoken on various occasions, but that is not likely. The seven given by Matthew are not all. Mark (4:26–29) gives another and adds that "many such parables" Jesus spoke. There is nothing to be made out of the number seven or eight. There were likely many others. But the seven (or eight) that are preserved show in a wonderful way the progress of the kingdom. They fall into four pairs: The Sower and the Seed growing of itself (Mark), the Tares and the Net, the Mustard Seed and the Leaven, the Treasure and the Pearl of Great Price. How they supplement each other can be best shown after the exposition.

3. **The sower.** *The Parable of the Sower.* A common sight. One may have just passed.

6. and when the sun was risen, they were scorched; and
7. because they had no root, they withered away. And
others fell upon the thorns; and the thorns grew up,
8. and choked them: and others fell upon the good
ground, and yielded fruit, some a hundred fold, some
9. sixty, some thirty. He that hath ears, let him hear.
10. And the disciples came, and said unto him, Why
11. speakest thou unto them in parables? And he an-
swered and said unto them, Unto you it is given to
know the mysteries of the kingdom of heaven, but to
12. them it is not given. For whosoever hath, to him
shall be given, and he shall have abundance: but
whosoever hath not, from him shall be taken away
13. even that which he hath. Therefore speak I to them
in parables; because seeing they see not, and hearing
R 14. they hear not, neither do they understand. And unto
Isa. 6:9, 10 them is fulfilled the prophecy of Isaiah, which saith,

9. **He that hath ears.** To understand what Jesus has just said.

10. **The disciples came.** They had not understood. **Why.** It was a new departure for Jesus to use parables of such length. **In parables.** Apparently he had spoken more than this one.

11. **Unto you it is given.** Jesus assumes that the disciples have spiritual insight to understand. They ought to have had it after so much instruction from him.

12. **For whosoever hath.** The law of life in grace as in nature.

13. **Therefore speak I unto them in parables.** As a penalty. The blasphemous accusation had come that day. Jesus veils his teaching so that the discerning understand and the blindly prejudiced could not quibble. Besides the people would remember the story and might some day see the point of it. By means of parables Jesus could get a hearing with an unsympathetic audience and send shafts of truth home to those who otherwise might not listen.

14. **Is fulfilled.** Not the usual formula. No design is there asserted. This quotation is attributed to Jesus. **The prophecy of Isaiah.** Isa. 6:9 f. and from the LXX. It is extremely pertinent.

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
15. For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
16. But blessed are your eyes, for they see; and your ears, Q
17. for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things
18. which ye hear, and heard them not. Hear then ye M
19. the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was
20. sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and

16. **But blessed are your eyes.** Those of the disciples.
18. **Hear then.** He gives the explanation for the benefit of the multitude and the disciples.
19. **This is he.** Here the figure is purposely changed from the seed sown to the soil in which the seed is sown. The seed is the same each time. There are four kinds of soil, four kinds of hearers of the word, for the seed is the Word of God (Lk. 8:11), "the word of the Kingdom." This soil is by the way side. The chief point of this parable is therefore the various results from the preaching of the word.
20. **He that was sown upon the rocky places.** This soil, the second kind, is among the rocks (shallow earth over rock strata).

21. straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word,
22. straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
23. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

R 24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed
25. good seed in his field: but while men slept, his enemy
26. came and sowed tares also among the wheat, and went
27. away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence
28. then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt
29. thou then that we go and gather them up? But he

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22. **He that was sown among the thorns.** So the third kind of soil is among the thorns. No good ground so far.

23. **He that was sown upon the good ground.** This soil is good ground, we should say. **Some a hundredfold.** No grain came from the other three kinds of soil. Those were not really converted. Among the converted there will be diversity in the harvest, but there will be harvest.

24. **Another parable.** That of the Tares. **The kingdom of heaven.** The main theme of the parable. **Is likened.** The common form of comparison. The parable implies a comparison. When this expression is used, the comparison is stated.

25. **Tares.** Not vetch, but bearded darnel. At first it looks like wheat.

saith, Nay; lest haply while ye gather up the tares,
30. ye root up the wheat with them. Let both grow
together until the harvest: and in the time of the har-
vest I will say to the reapers, Gather up first the tares,
and bind them in bundles to burn them: but gather
the wheat into my barn.
31. Another parable set he before them, saying, The M
kingdom of heaven is like unto a grain of mustard seed,
32. which a man took, and sowed in his field: which in-
deed is less than all seeds; but when it is grown, it is
greater than the herbs, and becometh a tree, so that
the birds of the heaven come and lodge in the branches
thereof.
33. Another parable spake he unto them; The king- Q
dom of heaven is like unto leaven, which a woman
took, and hid in three measures of meal, till it was all
leavened.

29. **Ye root up the wheat with them.** Modern farmers have learned how to take weeds (cockle, cheat, etc.) out of wheat, but it is difficult and is not usually done.

30. **I will say.** Note the consciousness of Jesus about the judgment. He will be Judge (Matt. 25). Cf. the eschatological teaching of John the Baptist.

31. **Another parable.** The Mustard Seed. **The kingdom.** Not the individual. **A grain of mustard seed.** Jesus does not expound this parable, but the point is plain. It is the development of the kingdom. It is a biological conception, the law of life, of growth. The proof of Christ's illustration is before our eyes to-day. In Acts 5:24 the chief priests already fear the growth of the new kingdom. No stress need be laid on the branches and the birds. It is a very small seed (hyperbole) and in Palestine becomes a shrub as large as some trees and is a most happy illustration of great results from small beginnings.

33. **Another parable.** The leaven. **Leaven.** It is usually, because of the fermentation, a metaphor for the influence of evil. (Cf. 1 Cor. 5:6; Gal. 5:9.) But "lion" is a metaphor for Christ (Rev. 5:5) and for the devil (1 Pet. 3:8). Cf. also the Unjust Judge. The point here is not in the impurity of the

M 34. All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing
R 35. unto them: that it might be fulfilled which was spoken by the prophet, saying,

Ps. 78:2 I will open my mouth in parables;
I will utter things hidden from the foundation of the world.

36. Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto
37. us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the
38. Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares
39. are the sons of the evil *one;* and the enemy that sowed

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leaven, but in its pervasive power, the pervasive influence of the kingdom of God. Nothing is to be made of the number "three."

34. **Unto the multitudes.** By the sea.

35. **That it might be fulfilled.** Usual formula. **By the prophet.** Ps. 78: 2. Probably a translation from the Hebrew. This is Matthew's interpretation of Christ's new method of teaching. Mark (4: 34) adds that "privately to his disciples he expounded all things." We have the exposition of only the Sower and the Tares. That of the Sower was apparently in public.

(2) *Three more Parables in the House after Explanation of the Tares,* 36–50

36. **Went into the house.** Apparently the same house (13: 1) from which he had gone to the sea, possibly Peter's home in Capernaum. **His disciples came unto him.** An illustration of Mark's remark (4: 34). **Explain unto us.** They had heard, but did not understand. The parables provoked inquiry.

37. **The field is the world.** Both wheat and tares are in the same field, the world, intermingled. The field is not the kingdom, but both kingdoms (that of God and that of Satan) are in the same field (the world). The point in the parable of the Tares is that separation between the good and the bad takes place at the end, the consummation of the kingdom.

38. **The sons of the evil one.** The world has only two classes, the children of God and the children of the devil. In one sense,

them is the devil: and the harvest is the end of the
40. world; and the reapers are angels. As therefore the
tares are gathered up and burned with fire; so shall
41. it be in the end of the world. The Son of man shall
send forth his angels, and they shall gather out of his
kingdom all things that cause stumbling, and them
42. that do iniquity, and shall cast them into the furnace
of fire: there shall be the weeping and gnashing of
43. teeth. Then shall the righteous shine forth as the sun
in the kingdom of their Father. He that hath ears,
let him hear.

44. The kingdom of heaven is like unto a treasure hidden
in the field; which a man found, and hid; and in his
joy he goeth and selleth all that he hath, and buyeth
that field.

45. Again, the kingdom of heaven is like unto a man
46. that is a merchant seeking goodly pearls: and having
found one pearl of great price, he went and sold all
that he had, and bought it.

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that of origin, all men are the children of God. But here, as frequently, sonship indicates likeness in character.

41. **Gather out of his kingdom.** Jesus does not, of course, mean that the sons of the devil are in the kingdom in reality. Both classes are in the world (the field). The wicked, like the tares in the wheat, are mingled with the good. At the end the wicked will be gathered out from among the good.

44. **A treasure hidden in the field.** The point here is the joy of discovery of something of supreme worth. The kingdom, like the treasure, is worth more than all a man's possessions. He may well sacrifice these all for it. The ethical question of the rights of one who finds a treasure in relation to the owner of the field is not raised at all.

45. **A merchant seeking goodly pearls.** Here again we have the personal experience of a believer as he finds the supreme good. As the one pearl was worth more than all the merchant's possessions which he exchanged for it, so the kingdom may well be gained by sacrifice of all else. For it is worth more. In this

47. Again, the kingdom of heaven is like unto a net,
that was cast into the sea, and gathered of every kind:
48. which, when it was filled, they drew up on the beach;
and they sat down, and gathered the good into vessels,
49. but the bad they cast away. So shall it be in the end
of the world: the angels shall come forth, and sever
50. the wicked from among the righteous, and shall cast
them into the furnace of fire: there shall be the weeping and gnashing of teeth.
51. Have ye understood all these things? They say
52. unto him, Yea. And he said unto them, Therefore
every scribe who hath been made a disciple to the
kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

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parable, however, it is the joy of success after long search. In the case of the Mustard Seed and the Leaven we had biological metaphors. Here the riches of grace are presented as a finished product, a treasure and a pearl. Both points of view are true and they do not conflict. No metaphor of the kingdom is exhaustive.

47. **Net.** This parable is similar to that of the Tares, though it was spoken last in the list according to Matthew. As with the Tares, so here the separation between the good and the bad fish takes place only at the end, the consummation of the kingdom. Just as the field (the world) contains both wheat and tares, so the net (the world) holds both good and bad. Cf. Matt. 24:3; 28:20.

50. **There.** In the furnace of fire.

(3) *The Disciples Learning the Parables*, 51 f.

51. **Have ye understood all these things?** The answer is rather astonishing. They thought that they did, but see the parable of the leaven of the Pharisees and Sadducees (Matt. 15:6 ff.).

52. **Every scribe.** Really an eighth parable in Matthew. **Out of his treasure things new and old.** As Jesus has done. What the teacher should desire is the truth whether old or new,

13. *Jesus Back at Nazareth*, 13:53–58

53. And it came to pass, when Jesus had finished these R
54. parables, he departed thence. And coming into his M
own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?
55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph,

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The parables in this chapter fall into an harmonious presentation of the kingdom and illustrate this closing parable of the ideal scribe (teacher). The Sower presents in a general way the various results to be expected from the proclamation of the word of the Kingdom. The Seed growing of itself (Mark) illustrates the gradual and mysterious development of that word in those individuals who do open their hearts to it. The Hid Treasure and the Pearl of Great Price reveal the joy of those who find the kingdom as the supreme good, whether made by sudden discovery or as a result of prolonged search. The Mustard Seed and the Leaven show how the kingdom will develop from its present small beginning into a mighty force in the world. The Tares and the Net illustrate the conflict between the kingdom of God and the kingdom of the devil and the final separation between the good and bad in the end.

53. **Departed thence**. Whither? According to Mark (4:35–41) Jesus went across the lake where the demoniac in the tombs was encountered. On the return he went on to his own country.

54. **His own country**. Nazareth. Cf. Lk. 4:16–31 for what was probably an earlier visit to Nazareth. The accounts may be of the same visit, but probably not. Here Matthew follows Mark closely. **In their synagogue**. Jesus went to worship and, as a visiting rabbi, was asked to speak. **Whence**. They were astonished at his words and his works. He wrought some miracles in Nazareth. In the earlier visit (Luke) he apparently wrought none.

55. **Is not this the carpenter's son?** He was evidently a well-known figure in Nazareth. Mark (6:3) speaks of Jesus as "the carpenter." The town people still thought of the now famous rabbi as the carpenter boy. **His brethren**. He had brothers and sisters, children of Joseph and Mary. Strictly they were half-

56. and Simon, and Judas? And his sisters, are they
not all with us? Whence then hath this man all these
57. things? And they were offended in him. But Jesus
said unto them, A prophet is not without honour, save
58. in his own country, and in his own house. And he
did not many mighty works there because of their
unbelief.

brothers and sisters, since Jesus was not the son of Joseph, though he passed as such. There are two other theories. One is that these children were those of Joseph by a previous marriage, step-children to Mary, and so no real kin to Jesus. Another theory is that they are the children of Mary's sister Mary and so the cousins of Jesus. Ingenious arguments are advanced, but the first view is the obvious and natural one. The brothers and sisters of Jesus were still in Nazareth.

57. **Offended in him.** Stumbled at him, because they could not explain his present power from so humble a home. **A prophet is not without honour.** By this proverb Jesus explains the mystification of his townsmen.

58. **Because of their unbelief.** Mark (6:6) adds that Jesus "marvelled because of their unbelief." He did some mighty works, but not many. The atmosphere was too hostile.

V. Special Training of the Twelve in View of the Approaching Death of Jesus, Chs. 14–18

Chiefly in the Districts outside of Galilee

1. *Reason for the Alarm and Guilty Conscience of Herod Antipas*, 14: 1–12

14. At that season Herod the tetrarch heard the report M 14: 1
2. concerning Jesus, and said unto his servants, This is
John the Baptist; he is risen from the dead; and
3. therefore do these powers work in him. For Herod
had laid hold on John, and bound him, and put him
in prison for the sake of Herodias, his brother Philip's

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1. **At that season.** Certainly not just after the visit to Nazareth. Most probably the order of Mark (6: 12–29) and Luke (9: 6–9) is correct. They put it just after the experimental tour of the twelve. From now on Matthew follows Mark's order very closely and is chronological, not topical, in most places. **Tetrarch.** But "king" in verse 9 as in Mk. 6: 14. Tetrarch was technically correct. It was a title inferior to that of king, and indicated a native ruler subject to Rome, but of considerable independent power. **Heard the report.** When Herod was at home in Tiberias, he was not very far from the scene of Christ's labors. The tours of the Apostles would make fresh talk.

2. **This is John the Baptist.** Luke adds (9: 7) that this was the interpretation of others also. But Herod's own guilty conscience would readily acquiesce.

3. **Had laid hold on John.** The arrest, imprisonment, and death of John are here told from the standpoint of the ministry of Jesus. How long ago the death was is not told. It was probably some months. **For the sake of Herodias.** He knew that he had no right to have her. Her former husband was still alive, and moreover she was Herod's sister-in-law (cf. Lev. 18: 16). It was a flagrant affront to public sentiment.

4. wife. For John said unto him, It is not lawful for
R 5. thee to have her. And when he would have put him
to death, he feared the multitude, because they counted
M 6. him as a prophet. But when Herod's birthday came,
the daughter of Herodias danced in the midst, and
7. pleased Herod. Whereupon he promised with an oath
8. to give her whatsoever she should ask. And she,
being put forward by her mother, saith, Give me here
9. in a charger the head of John the Baptist. And the
king was grieved; but for the sake of his oaths, and
of them which sat at meat with him, he commanded it
10. to be given; and he sent, and beheaded John in the
11. prison. And his head was brought in a charger, and
given to the damsel: and she brought it to her mother.
12. And his disciples came, and took up the corpse, and
buried him; and they went and told Jesus.

4. **John said unto him.** Why we do not know. The Pharisees may have inveigled Herod into asking John's opinion of his marriage or Herod may have invited John to Machærus to preach. But John was not the kind of man to spare a sinner in a high place. Mark (6:17) remarks that "Herod himself had sent forth and laid hold upon John."

5. **He feared the multitude.** He was between two fires. "Herodias set herself against" John (Mk. 6:19) and the people "counted him as a prophet" (Matt. 14:5). Hence Herod was much perplexed (Mk. 6:20) and vacillated. He personally liked John and respected him, though Mark (6:20) says that "Herod feared John."

6. **Herod's birthday came.** It was the opportunity of Herodias. She knew Herod's habits and weaknesses. Probably for this reason she allowed her daughter Salome to make a shameful spectacle of herself.

7. **Promised with an oath.** Mark (6:23) adds "even to the half of my kingdom." Cf. Esther 5:3, 6.

8. **Put forward by her mother.** The instigator of it all, but Salome and Herod Antipas have their guilt also.

9. **The king was grieved.** He liked and feared John.

12. **Took up the corpse.** Herod had the decency to allow

2. *Crisis in Christ's Ministry because of Popular Fanaticism*, 14:13–36

13. Now when Jesus heard *it*, he withdrew from thence M
in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him on foot from
14. the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed
15. their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

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that. **They went and told Jesus.** Proof of John's love for Jesus. His disciples knew that Jesus cared.

13. **When Jesus heard it.** What? The news of the murder of the Baptist? Or the agitation of Herod Antipas about Jesus as John the Baptist *redivivus*? The latter most probably. In Mark (6:30) and Luke (9:10) the return of the Apostles with the report of their work is the cause of the withdrawal. The two views are not inconsistent. **Withdrew.** Luke (9:10) explains that it was to the city of Bethsaida (Julias) on the eastern side of the lake in the region of Philip. John (6:1) calls it "the other side." The four Gospels narrate this incident, making it the best attested of all Christ's miracles. John (6:4) adds also that it was the time of the passover, a feast which Jesus did not attend because the Jews sought to kill him (Jn. 7:1). It was a year before the death of Christ. The green grass of Mark (6:39) shows also that it was spring. **To a desert place apart.** Near Bethsaida on the mountain side (Matt. 14:23). **On foot.** In contrast to the boat used by Jesus. They ran round the head of the lake and outwent Jesus (Mk. 6:33).

14. **He came forth.** Tired as he was (Mk. 6:31). He was not too tired to have compassion on the multitude, to heal the sick, to teach all.

15. **When even was come.** The first "even," about three o'clock. **The disciples came to him.** According to John (6:5) Jesus raised the question with Philip to prove him (Jn. 6:2). Probably Philip spoke to the disciples who later take it up with Jesus. He urges that the disciples feed the multitudes. He says: "Go, and see" (Mk. 6:38) how many loaves you can

16. But Jesus said unto them, They have no need to go
17. away; give ye them to eat. And they say unto him,
18. We have here but five loaves, and two fishes. And
19. he said, Bring them hither to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to
20. the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve
21. baskets full. And they that did eat were about five thousand men, beside women and children.
22. And straightway he constrained the disciples to

find. Andrew (Jn. 6:8) reports that a lad has five barley loaves and two fishes, the visible supply. The disciples, according to Luke (9:13), suggest the possibility of their buying food as the only solution.

18. **Bring them hither to me.** Probably the lad came also. The disciples had not expected a miracle.

19. **Sit down on the grass.** Recline. Mark (6:40) explains that they were in companies of hundreds and fifties, Luke each about fifty (9:14). It was orderly and more convenient thus. **He blessed.** Looking up to heaven. This was "saying grace" and more. The "more" we cannot explain. This nature miracle cannot be explained on the theory of psychic influence. But it is the best attested of all the miracles wrought by Jesus. At bottom the problem is that of the personality of God. Has God personal will left outside of his laws in nature? If God is both transcendent and immanent, he can, if he will, express his will on his world by laws unknown to us. Jesus here acts as God at home with the forces of nature. The bread is baked and the fishes cooked. Cf. Elisha's feeding of a hundred men (2 Kgs. 4:42–44).

20. **Took up that which remained.** Economy in the midst of great abundance. **Twelve baskets full.** One for each Apostle. Not of crumbs, but of broken pieces not eaten.

21. **About five thousand men.** They could be counted. The women and children were probably few and may not have been gathered into groups.

22. **Straightway.** John (6:14) explains why Jesus sent the

enter into the boat, and to go before him unto the other
23. side, till he should send the multitudes away. And
after he had sent the multitudes away, he went up into
the mountain apart to pray: and when even was come,
24. he was there alone. But the boat was now in the
midst of the sea, distressed by the waves; for the wind
25. was contrary. And in the fourth watch of the night
26. he came unto them, walking upon the sea. And when
the disciples saw him walking on the sea, they were
troubled, saying, It is an apparition; and they cried
27. out for fear. But straightway Jesus spake unto them, R
28. saying, Be of good cheer; it is I; be not afraid. And
Peter answered him and said, Lord, if it be thou, bid

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multitude and the disciples away so hurriedly. The people were clamoring to make Jesus a national king. It was the temptation of the devil over again. The crowd were hailing him as Messiah, a political Messiah, the kind that they looked for. **Unto the other side.** To the west to Bethsaida (Mk. 6:45), the one in Galilee. The disciples returned by the same boat in which they had come. **Till he should send the multitudes away.** It was a real task, for the crowd was great. They wanted to make him a king by force (Jn. 6:15).

23. **Into the mountain apart to pray.** He wished to talk with the Father. It had been a day of exhaustion and the people hopelessly misunderstood him. He had labored possibly a year and a half in Galilee and they still wish a national king, not a Saviour from their sins. **When even was come.** The second "even," at six o'clock. **Alone.** Cf. the temptation in the wilderness when the devil came and offered him the kingdoms of the world.

24. **Was now in the midst of the sea.** When the storm came. They had rowed slowly.

25. **In the fourth watch.** Roman method of counting, three o'clock in the morning. **Walking upon the sea.** Another nature miracle.

26. **It is an apparition.** The disciples evidently believed in ghosts. That fact does not affect the question of the existence of ghosts one way or the other.

28. **If it be thou.** Impulsive faith and a demand for proof at the same time.

29. me come unto thee upon the waters. And he said,
Come. And Peter went down from the boat, and
30. walked upon the waters, to come to Jesus. But when
he saw the wind, he was afraid; and beginning to sink,
31. he cried out, saying, Lord, save me. And immediately
Jesus stretched forth his hand, and took hold of him,
and saith unto him, O thou of little faith, wherefore
M 32. didst thou doubt? And when they were gone up into
33. the boat, the wind ceased. And they that were in the
boat worshipped him, saying, Of a truth thou art the
Son of God.
34. And when they had crossed over, they came to the
35. land, unto Gennesaret. And when the men of that
place knew him, they sent into all that region round
36. about, and brought unto him all that were sick; and
they besought him that they might only touch the
border of his garment: and as many as touched were
made whole.

3. *Challenged by the Jerusalem Pharisees because of the Tradition of the Elders*, 15:1–20

15. Then there come to Jesus from Jerusalem Pharisees
2. and scribes, saying, Why do thy disciples transgress

29. **Walked upon the waters.** Another miracle.

30. **When he saw the wind.** Popular speech. He saw the effect of the wind on the waves. Peter's miracle was dependent on his own faith, which soon gave way to doubt.

33. **Worshipped him.** In the full sense. **The Son of God.** Growing sense of the Messiahship of Jesus.

34. **Unto Gennesaret.** The plain of Gennesaret on the western side of the lake.

36. **Only touch.** Cf. The woman in 9:20 f. This faith was honored by Christ.

1. **Then.** Matthew's usual note of time, but indefinite. Matthew and Mark (7:1–23) agree in the order of this section.

the tradition of the elders? for they wash not their
3. hands when they eat bread. And he answered and
said unto them, Why do ye also transgress the com-
4. mandment of God because of your tradition? For
God said, Honour thy father and thy mother: and,
He that speaketh evil of father or mother, let him die
5. the death. But ye say, Whosoever shall say to his
father or his mother, That wherewith thou mightest
6. have been profited by me is given *to God;* he shall not

Mark is longer here. **From Jerusalem.** They may have been sent up to inspect the work of Christ. They have come before. Cf. Lk. 5:17.

2. **Trangress the tradition of the elders.** The oral law. The Talmud says that Moses delivered the oral law on Mt. Sinai and it was handed down from mouth to mouth. The Pharisees constituted themselves the special champions of the oral law as against the Sadducees. In reality the Pharisees put a higher value on the oral law than they did upon the Scriptures. Jesus had already violated their traditions about the Sabbath. Now they have a new charge against him. **Wash not their hands when they eat bread.** Mark (7:3) explains that the Pharisees were supported by popular custom in the matter of their frequent ceremonial ablutions. He adds (vs. 4) that they bathe before meals when they come from the marketplace (cf. Lk. 11:38; Sirach 31:30). But the trouble with the Pharisees was that they attached a moral quality to purely ceremonial matters. They made a moral necessity out of mere custom.

3. **Ye also transgress the commandment of God.** The answer of Jesus was to the point. They cared more for ceremonial purity than for moral purity. This was the real issue between Christ and the Pharisees. **Because of your traditions.** In order to keep their tradition they will even violate a command of God.

4. **For God said.** Cf. Ex. 20:12; 21:17, from the LXX. **Die the death.** Cf. Dt. 27:16; Prov. 20:20; 1 Tim. 5:3. The Scripture is clear here.

5. **But ye say.** In contrast. A brief statement of Pharisaic teaching. See the Talmud. **Is given to God.** Corban (Mk. 7:11). Either that what is given in haste or anger cannot be recalled or that it is merely given in pretence and is turned aside (but not to the parent). This conduct shows their moral rottenness.

honour his father. And ye have made void the word
7. of God because of your tradition. Ye hypocrites, well
did Isaiah prophesy of you, saying,
Isa. 29:13 (LXX)
8. This people honoureth me with their lips;
But their heart is far from me.
9. But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

10. And he called to him the multitude, and said unto
11. them, Hear, and understand: Not that which entereth
into the mouth defileth the man; but that which pro-
12. ceedeth out of the mouth, this defileth the man. Then
came the disciples, and said unto him, Knowest thou
that the Pharisees were offended, when they heard
13. this saying? But he answered and said, Every plant
which my heavenly Father planted not, shall be rooted
14. up. Let them alone: they are blind guides. And
if the blind guide the blind, both shall fall into a pit.
15. And Peter answered and said unto him, Declare unto

6. **Make void.** Mark (7:9) gives the fine irony of Jesus: "Full well do ye reject the commandment of God, that ye may keep your traditions."

7. **Well did Isaiah.** Isa. 29:13 from LXX. History has certainly repeated itself. Mark gives this quotation a few verses sooner than Matthew.

10. **Called to him.** Probably a crowd had gathered by this time to hear the discussion between Jesus and the Jerusalem Pharisees.

11. **Not that which entereth.** It is, of course, moral defilement that Jesus means, not physical (hygienic) defilement. The antithesis is ceremonial and moral.

12. **Knowest thou.** The Pharisees had evidently shown such anger that the disciples grew uneasy. They feared these religious leaders.

13. **Every plant.** A parable of nature.

14. **Blind guides.** Another parable. Cf. Lk. 6:39; Matt. 23:16, 24; Rom. 2:19. It may have been a proverb.

15. **Peter answered.** He wanted to know, confessing his ignorance; the Pharisees were ignorant and did not know it.

16. us the parable. And he said, Are ye also even yet
17. without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly,
18. and is cast out into the draught? But the things which proceed out of the mouth come forth out of the
19. heart; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, forni-
20. cations, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man.

4. *A Trip to Phœnicia*, 15:21–28

21. And Jesus went out thence, and withdrew into the M
22. parts of Tyre and Sidon. And behold, a Canaanitish

16. **Ye also even yet.** Jesus rebukes the disciples all (Mk. 7:17) for not understanding so plain a matter. Their dulness pertains to the matter of defilement, so bound to tradition were even the disciples of Jesus.

18. **Out of the heart.** Plain language. Mark (7:19) inserts a clause "making all meats clean," perhaps under the influence of Peter (cf. Acts 10, 11), who later had a special vision on this subject. The position of Jesus seemed revolutionary, even to the disciples. It was difficult for them to separate moral questions from the purely ceremonial.

20. **These are the things.** Jesus repeats with solemn emphasis. Fortunately the disciples waited till they had gone into the house (Mk. 7:17) before they showed their sympathy with the Pharisaic standpoint. Jesus did not object to washing hands at meals. He objected to making it a moral question. He had now ploughed very deep into the Pharisaic tradition.

21. **Went out hence.** The Pharisees would hardly go with him to Phœnicia. Herod was jealous, as we have seen, and the people were fanatical (Jn. 6:15). The disciples were sadly in need of more instruction, if they were disposed to take the side of the Pharisees about the oral law. Once before Jesus had sought rest near Bethsaida Julias with no success. Now he takes the twelve on an extended tour outside of Galilee. The heated term is coming on. **Into the parts of Tyre and Sidon.** Not merely to the edge, but into the region of. He went into Phœnicia, but not to do work among the pagans.

woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my
23. daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth
24. after us. But he answered and said, I was not sent
25. but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me.
26. And he answered and said, It is not meet to take the
27. children's bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which
28. fall from their masters' table. Then Jesus answered

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22. **Canaanitish woman.** Cf. Jud. 1:3 f. Elijah had gone into Zarephath (1 Kgs. 17:9 f.; Lk. 4:26) in Phœnicia. Mark (7:26) calls this woman a "Greek, a Syrophœnician." The Phœnicians were originally from Canaan. Mark speaks of Christ's going into a house, possibly that of a Gentile (cf. Acts 10:37). **On me.** She made her daughter's case her own. **Grievously vexed with a devil.** A very bad case.

23. **Answered her not.** His silence seemed hard. **Send her away.** But the disciples misunderstood the silence.

24. **Answered and said.** He spoke now. **But unto the lost sheep of the house of Israel.** But the speech of Jesus gave no comfort to the woman. Jesus is sincere, though he means to test her. If he had repeated in Phœnicia the work in Galilee, the door to the Jewish work would have been closed. Cf. the difficulty experienced by Peter and the Jerusalem Christians concerning the Gentiles and the gospel (Acts 10 and 11). Paul's activity among the Gentiles roused fierce opposition in Jerusalem (Acts 15:1 f.). "To the Jew first" was the privilege of the Jews and an historical necessity laid on Jesus.

25. **Worshipped.** But the woman is persistent. She must have heard of Jesus through those who had returned from Galilee.

26. **The children's bread.** The bread of the Jews. Christ repeats this point. **To the dogs.** The Gentiles, as the Jews regarded them. Jesus did not himself consider the Gentiles to be dogs.

27. **Even the dogs.** Jesus had said "little dogs" and the woman quickly turned the image round to the little dogs under the table. It was bright and neat and it deserved to win.

and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

5. *In Decapolis: the Region of the Greek Cities,* 15:29–39

29. And Jesus departed thence, and came nigh unto the M
sea of Galilee; and he went up into the mountain,
30. and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down
31. at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speak-

28. **Great is thy faith.** It did win. This great faith is again from a pagan. It shows at least what can be done among the Gentiles when the door is open (Acts 14:27).

29. **Departed thence.** Mark (7:31) describes the route as "out from the borders of Tyre" and "through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis." The description is not very perspicuous, but apparently means a trip north from Tyre to Sidon, then east and down south through Decapolis to the eastern side of the Sea of Galilee. If so, Jesus kept away from Galilee and passed from Phœnicia into the territory of Philip again and then into Decapolis. He had been in Decapolis before (Matt. 8:28), but was asked to leave. We do not know of any further works wrought in Phœnicia before Christ left there. **Nigh unto the sea of Galilee.** Matthew does not make plain on which side of the sea it is, but the appearance of Pharisees again in 16:1 implies that he is then on the west side (Galilee). Hence he would now be on the east side, as Mark records. **Into the mountain.** The high bluff on the eastern side.

30. **Great multitudes.** The people do not ask him to leave this time. Mark gives a fuller account of the work here, but instead of the general description of Matthew relates the cure of a deaf stammerer and the marvellous effect on the crowds. "They were beyond measure astonished" and the more Jesus enjoined silence the more they spread the news. When here before (Mk. 5:19) Jesus had urged that the healed demoniac tell about his blessing. The work of Christ was comparatively new in the region, for he had remained, it seems, only a few hours the other time.

31. **Wondered.** There were no Pharisees here to restrain.

ing, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

32. And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest
33. haply they faint in the way. And the disciples say unto him, Whence should we have so many loaves in
34. a desert place, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye?
35. And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground;
36. and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and
37. the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.
38. And they that did eat were four thousand men, beside

Glorified the God of Israel. It was a Greek region, though many Jews came probably in the crowd. The standpoint is that of the Gentiles, "the God of Israel."

32. **I have compassion.** Because of their hunger. **Would not send them away fasting.** As the disciples had proposed in the case of the five thousand (Matt. 14:15).

33. **Whence.** The same scepticism as before (Mk. 6:37).

34. **Seven, and a few small fishes.** Cf. the five loaves and two fishes in the other instance.

35. **On the ground.** As before, but no mention of grass. It was probably now midsummer.

37. **Of the broken pieces.** Not crumbs. **Seven baskets full.** A different word for basket is used here in both Matthew and Mark, one like a hamper. In the other instance the basket was a smaller one. The distinction is curiously preserved also in Matt. 16:9 f. and Mk. 8:19 f.

38. **Four thousand men.** The many points of similarity between the two miracles have led some scholars to treat these as

39. women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

6. *Return to Galilee, with Renewed Challenge from Pharisees and Sadducees*, 16:1–4

16. And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. M

two accounts of the same incident. But the difficulties are very great from that point of view. Both Matthew and Mark record both miracles. Both represent Jesus as alluding to both of them (Matt. 16:9 f.; Mk. 8:19 f.). The place and time seem to be different. The failure of the disciples to understand remains in either case. It is only greater dulness in the case of two miracles (Matt. 16:9–12). It is best therefore to think of two feedings of the multitudes.

39. **The borders of Magadan.** Mark (8:10) says Dalmanutha. Nothing is known of either place save that the location is west of the Sea of Galilee. Whether the two words are corruptions of a common original like Magdalutha or the place had two names or two places are meant cannot be told.

1. **The Pharisees and Sadducees.** The first time that the Sadducees are mentioned as opposing Jesus. They had come out to hear John the Baptist (Matt. 3:7). They have apparently taken little interest in Jesus till now. They will be mentioned again (Matt. 22:23), but, as Caiaphas was a Sadducee and they were strong in the Sanhedrin, they have an equal share with the Pharisees in the death of Jesus. When the "chief priests" are mentioned, the Sadducees are implied. John does not use the term "Sadducee," Mark and Luke only once, Matthew six times. Here Mark (8:11) mentions only the Pharisees, though he speaks of "the leaven of Herod" (10:15). It is hardly probable that he means the Sadducees by that, since the Herodians were a definite political party. They have (Mk. 3:6) appeared already in connection with the Pharisees against Jesus. Now the three great parties are all aligned against him. The Pharisees and Sadducees are traditional enemies, but now sink their differences in common opposition to Christ. Perhaps the Sadducees may have been enlisted against Jesus on political grounds. In the Acts they will first be more active against the disciples than the Pharisees because the apostles preached the resurrection (a doctrinal objection in the case of Jesus). **Tempting.** Showing a hostile spirit. **A**

R 2. But he answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the heaven is
3. red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot
M 4. *discern* the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.

7. *Disciples warned against Pharisees and Sadducees,* 16:5–12

M 5. And the disciples came to the other side and forgot
6. to take bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sad-

sign from heaven. They seek to dictate to Jesus the conditions of success. Exactly what they meant we do not know, but it was something spectacular.

2. **When it is evening.** Suggested by their question. They study " the face of the heaven."

3. **The signs of the times.** A much more important " sign " than weather signs.

4. **But the sign of Jonah.** He had made this reply to the Pharisees before (Matt. 12:39). **He left them.** Mark (8:13) explains that Jesus " departed to the other side," the eastern side, going up to the region of Bethsaida Julias (Mk. 8:22), where the five thousand had been fed, not to Decapolis, where the four thousand were fed. Cf. Matt. 16:5, " the other side."

5. **The other side.** As Mark, the eastern side. **Forgot.** When? Mark explains that it was in the boat on the way over that they noticed the small supply of bread, not more than one loaf (8:14).

6. **The leaven of the Pharisees and Sadducees.** The mention of bread suggested leaven. They had just left the Pharisees and Sadducees. Mark (8:15) mentions " the leaven of Herod." His jealousy of Jesus was well known (Matt. 14:2). Christ had possibly been near to Tiberias, the capital of Herod Antipas. In the case of Herod his " leaven " was jealousy, not heresy (teaching).

7. ducees. And they reasoned among themselves, saying,
8. We took no bread. And Jesus perceiving it said, O
ye of little faith, why reason ye among yourselves,
9. because ye have no bread? Do ye not yet perceive,
neither remember the five loaves of the five thousand,
10. and how many baskets ye took up? Neither the seven
loaves of the four thousand, and how many baskets
11. ye took up? How is it that ye do not perceive that R
I spake not to you concerning bread? But beware
12. of the leaven of the Pharisees and Sadducees. Then
understood they how that he bade them not beware
of the leaven of bread, but of the teaching of the
Pharisees and Sadducees.

8. *The Twelve Disciples examined near Cæsarea Philippi*, 16:13–20

13. Now when Jesus came into the parts of Cæsarea M
Philippi, he asked his disciples, saying, Who do men

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7. **Reasoned among themselves.** With poor success. The inability of the disciples to understand this parable is astonishing.

9. **Do ye not yet perceive.** Jesus had been with the disciples for some months now in retired districts giving them special instruction. Their slowness of comprehension seems all the more inexcusable for that reason. They were slaves of the literal and lacked spiritual imagination. **Remember.** Their worry about lack of bread revealed a strange forgetfulness of the power of Jesus in the two great miracles of feeding the crowds.

11. **Bread.** But now Jesus is not speaking of bread. So Christ repeats his parable.

13. **The parts of Cæsarea Philippi.** Mark (8:27) says "villages of Cæsarea Philippi," the environs or suburbs. This city was enlarged and beautified by Philip and the name changed from the old Paneas (after the god Pan who was worshipped in the grottoes near by). It was beautiful for situation on the slopes of the tetrarchy of Philip. It was well suited to Jesus' purpose, as it possessed the rights of asylum. **Asked his disciples.** Luke (9:18) says that he had been praying. Jesus evidently felt

14. say that the Son of man is? And they said, Some *say*
John the Baptist; some, Elijah: and others, Jeremiah,
15. or one of the prophets. He saith unto them, But who
16. say ye that I am? And Simon Peter answered and
said, Thou art the Christ, the Son of the living God.

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that a crisis had come. The populace in Galilee (Jn. 6) did not understand him. The tension with the Jerusalem Pharisees had become more acute. The Sadducees had now taken a hand against him. The end was in sight. The disciples had shown marvellous dulness recently. So Jesus examines them on the fundamental question. **Men say**. Not perhaps that Jesus cared so much for that. He assuredly already knew. But he would be concerned to note how the disciples interpreted public opinion about him, and the question would lead up to another. **The Son of man**. So Matthew, but Mark (8:27) and Luke (9:18) have "I." Some ancient Mss. have "I the Son of Man" in Matthew. He may indeed have used both expressions or this may be a conflate reading.

14. **Some say**. The disciples know public opinion. It was divided now as it had been for some time. Cf. Matt. 14:1 f.; Mk. 6:14 f.; Lk. 9:7 f. Herod Antipas had heard just these views. The disciples put "John the Baptist" first as possibly the most popular idea, the one held by Herod Antipas. This is a curiously shallow interpretation, since Jesus worked a good while before John was beheaded. Perhaps they thought that the spirit of John entered Jesus. **Some Elijah**. One of the most popular of the prophets and the one who was to reappear in effect in the work of the Forerunner. **Others, Jeremiah, or one of the prophets**. Isaiah is not mentioned by name. Jeremiah held a high place in popular esteem. There was a hope that Jeremiah would come again. Cf. 2 Esdras 2:17 f.

15. **Say ye**. This is what matters.

16. **Simon Peter**. He has come to be the spokesman of the twelve. Peter had come to Jesus in response to Andrew's belief that he was the Messiah (Jn. 1:41). He with the rest had worshipped Jesus as the Son of God (Matt. 14:33) that night in the boat. He had expressed the loyalty of the twelve to Jesus as the Holy One of God when the crowd left him in the synagogue (Jn. 6:69). **Thou art the Christ, the Son of the living God**. Mark (8:29) has only "the Christ," Luke (9:29) "the Christ of God." Matthew is more particular to give details about Peter on various occasions. So here verses 17–19 occur in Matthew alone. We do not indeed know the special source used, but, if Mk. is based

17. And Jesus answered and said unto him, Blessed art R
thou, Simon Bar-Jonah: for flesh and blood hath not
revealed it unto thee, but my Father which is in
18. heaven. And I also say unto thee, that thou art
Peter, and upon this rock I will build my church;

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chiefly on Peter's reminiscences, he naturally would not tell the incident about himself. So then Matthew here has a source not used by Luke. It bears the marks of genuineness. Peter means that he and the rest still believe in Jesus as the Messiah in spite of the diversity of opinion among the people. Note that he here calls Jesus "the Son of the living God," though Jesus had called himself "the Son of man."

17. **Simon Bar-Jonah.** His Aramaic name. Simon, son of John. **But my Father which is in heaven.** Jesus pronounces a blessing on Simon for this spiritual insight and loyalty. The reason he (and the rest) had it, while the people blundered in the dark, was because the Father had made it known to him. This does not mean that it was a new discovery for Peter. The satisfaction for Jesus is that they do clearly perceive it in spite of all that had gone before. If they continue to be clear and firm on this point, all else of faith will come in good time.

18. **I also say unto thee.** Jesus has a word for Peter in response to his noble confession. **Peter.** He had purposely called him "Simon" and now purposely calls him "Peter." Jesus had given this name Cephas (Peter) in the beginning (Jn. 1:42). Now he means that he is worthy of his name "Rock." **Upon this rock.** Jesus makes a play upon the name Peter (Rock). It is not perfectly clear how Jesus means the figure to be applied. He could mean himself (Christ) by "this rock," if he pointed to himself. Cf. 1 Cor. 3:1; Eph. 2:20; 1 Pet. 2:4–8. Jesus could mean Peter himself by "this rock," as the representative of the twelve and as confessing his faith in Christ. Cf. Eph. 2:20; Rev. 21:14. Or Jesus could mean the *confession* of trust made by Peter as the rock on which, in truth, the kingdom is built. The matter can never be settled for all minds. But the point in the question of Jesus was to get just this confession. This is what Jesus says was revealed to Peter, the knowledge that he was the Messiah. This is what Jesus (vs. 20) charges the disciples not to tell as yet, viz. that he was the Messiah. Evidently, therefore, the confession of Jesus as the Messiah is the central idea of the passage, not Simon Peter. A little later Jesus will call Simon "Satan" when he grossly misunderstands Jesus (Matt. 16:23). He will there be acting the part of Satan as he was here showing

and the gates of Hades shall not prevail against it.
19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on

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the firmness of a rock in making the confession. **I will build.** The figure is that of a building. It is originally taken from the promise about the temple and the kingdom (2 Sam. 7:13–16), cf. Ps. 89:4. So in Heb. 3:6, "whose house are we," the house of God, the people of God. In 1 Pet. 2:5 Peter seems to recall the image of Jesus, "ye also, as living stones, are built up a spiritual house," addressing "the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. 1:1). This building or house of Christ is the kingdom presented under this metaphor (cf. vs. 19). Cf. the identification of "the house of Jacob" and "his kingdom" in the angel's promise in Lk. 1:33. **My church.** Jesus probably spoke in Aramaic and, if so, we do not know the word here translated by *ecclesia*. But already the word *ecclesia* is used in the LXX for "the house of God," the people of Israel as a whole (Deut. 18:26; 23:2; Jud. 21:8. Cf. Acts 7:38; Heb. 2:12). The etymology of *ecclesia* is "assembly," but it has lost that idea here and is merged into that of "house." In the N. T. the essential idea in *ecclesia* comes to be the body of believers, not a mere assembly; cf. Acts 8:3; Eph. 1:23. It is the body of Christ's people (cf. Eph. 1:23). Jesus means that "My Israel" (contrasted with the O. T. Israel) will be built upon personal trust in myself, as just illustrated by Simon Peter. There is thus nothing ecclesiastical in Christ's use of "church" here. **The gates of Hades.** The figure of another building, a fortress pitted against Christ's building. It has powerful gates. **Shall not prevail.** It is more than doubtful if this is the correct translation. This translation implies a conflict between the two buildings. The point is whether the "church" is here represented as an aggressive force or a strong tower. At any rate the building of Christ will endure in spite of the gates of Hades.

19. **Unto thee.** To him alone? Or to him since he made the good confession? The latter is the more probable. **The keys of the kingdom of heaven.** The same figure of a house. The keys are for the door into the house. The "kingdom" is here equivalent to "church" above, both represented under the figure of Christ's house. **Bind on earth.** The rabbis used the term for "forbidding." **Loose.** Means to allow. In the phraseology of the rabbis, every authorized teacher had the power of binding or loosing. He condemned or approved. Cf. Jn. 20:23. To

20. earth shall be loosed in heaven. Then charged he M
the disciples that they should tell no man that he was
the Christ.

9. *The Twelve told the Secret of Christ's Death,* 16:21–28

21. From that time began Jesus to shew unto his dis- M
ciples, how that he must go unto Jerusalem, and suffer
many things of the elders and chief priests and scribes,
22. and be killed, and the third day be raised up. And
Peter took him, and began to rebuke him, saying, Be
it far from thee, Lord: this shall never be unto thee.
23. But he turned, and said unto Peter, Get thee behind
me, Satan: thou art a stumblingblock unto me: for
thou mindest not the things of God, but the things of

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announce the conditions of salvation was to "bind" and "loose."

20. **Should tell no man.** The time was not yet ripe. The disciples themselves needed further instruction about Jesus. They had now the right foundation.

21. **From that time.** The time of the confession of Peter. **Began.** A real epoch in the teaching of Jesus comes. It is just a little over six months to the end and the disciples know nothing of the death of Jesus save parabolic allusions which they did not understand. **Of the elders and chief priests and scribes.** The Sanhedrin, in a word, where both the Pharisees and the Sadducees were strongly represented. **Be killed.** He tells them the dreadful fact in plain language, though he does not yet use the word "crucified." **The third day be raised.** This is the usual expression of Jesus about his resurrection. So Lk. 9:22. Mark (8:31), however, has "after three days." The two expressions are clearly equivalent. In free speech "after three days" may still be "on the third day," but "on the third day" cannot be "on the fourth day."

22. **Peter took him.** His sense of leadership and natural impetuosity led him to presume too far. The disciples probably all shared the protest of Peter, but he with his usual impulsiveness took the initiative. **Get thee behind me, Satan.** The devil had tried to tempt Jesus not to die and will try it again in the Garden

24. men. Then said Jesus unto his disciples, If any man
would come after me, let him deny himself, and take
25. up his cross, and follow me. For whosoever would
save his life shall lose it: and whosoever shall lose his
26. life for my sake shall find it. For what shall a man
be profited, if he shall gain the whole world, and for-
feit his life? or what shall a man give in exchange for
27. his life? For the Son of man shall come in the glory
of his Father with his angels; and then shall he render
28. unto every man according to his deeds. Verily I say
unto you, There be some of them that stand here,
which shall in no wise taste of death, till they see the
Son of man coming in his kingdom.

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of Gethsemane. Here the same temptation comes from Peter. He has let himself be the tool of Satan.

24. **Would come.** Is willing to come. **Take up his cross.** The cross was a common enough image at that time. Probably Jesus has in mind indeed his own cross, the shadow of which was already across his path. He himself was going to bear his cross. He made that demand of others.

25. **Life.** Used here in two senses, the temporal and the eternal. These sayings, like others by Jesus, were repeated on various occasions. Cf. Matt. 10:37–39. Luke has them three times (9:23; 14:25 ff.; 17:33).

27. **Shall come in the glory of his Father with his angels.** A very difficult passage. It is plainly apocalyptic. He has in mind the consummation of his work. Does he refer to the second coming? To his transfiguration? To his resurrection? To the day of Pentecost? To the destruction of Jerusalem? The eschatological sayings of Jesus are the most obscure. Highly figurative language in apocalyptic is not to be pressed too far.

28. **There be some of them that stand here.** This was true of his transfiguration, resurrection, the destruction of Jerusalem, and the coming of the Holy Spirit at Pentecost. **Coming in his kingdom.** The destruction of Jerusalem was a real coming in power, as it marked the passing of Judaism and was a symbol of the final coming. Note the same highly wrought figures quoted by Peter on the Day of Pentecost (Acts 2:15–21). The next incident is the transfiguration. Does that signify anything?

10. *A Glimpse of the Glory of the Son of God*, 17 : 1–13

17. And after six days Jesus taketh with him Peter, and M
James, and John his brother, and bringeth them up
2. into a high mountain apart : and he was transfigured
before them : and his face did shine as the sun, and his
3. garments became white as the light. And behold,
there appeared unto them Moses and Elijah talking
4. with him. And Peter answered, and said unto Jesus,

1. **After six days**. Luke (9 : 28) says "about eight days." Matthew has followed Mark. A week is probably meant by both expressions. Cf. the French and German idiom. **Peter, and James, and John**. As at the raising of Jairus's daughter and in the Garden of Gethsemane. **A high mountain apart**. One of the lower spurs of Hermon in all probability. Luke (9 : 28 f.) adds that he went up to pray.

2. **Was transfigured**. We cannot form a very clear idea of this wonderful manifestation. The fact is attested by all the Synoptic Gospels and by 2 Pet. 1 : 16–18. If this epistle is genuine, that would be a personal reminiscence of Peter. At any rate we probably have that in the Gospel of Mark. The event can only be attacked on the ground of its being supernatural. The crisis in the work of Jesus amply justifies this remarkable experience. The disciples as a whole had failed to understand the death and resurrection of the Master. These three are given a glimpse of the glory of Christ that will never pass from them. This knowledge ought to stand them in good stead when the dark days of the crucifixion come. But will it?

3. **Appeared unto them Moses and Elijah**. Not a dream, but a real manifestation. It is noteworthy that Moses had an unusual death and burial on Mt. Nebo and Elijah had been translated in a whirlwind. Besides Moses was the exponent of law and Elijah of prophecy. The law and the prophets are fulfilled in Christ. So then Elijah did come himself to greet the Messiah, though John the Baptist was the Forerunner like Elijah. There was a Jewish hope that Moses would come with Elijah. **Talking with him**. Luke (9 : 31) explains "of his decease" or departure (exodus). Cf. 2 Pet. 1 : 15. It was the death of Jesus that the disciples had failed to understand. Moses and Elijah do understand and can give Jesus the needed sympathy.

4. **Peter answered**. Mark (9 : 6) has "for he wist not what to

Lord, it is good for us to be here: if thou wilt, I will
make here three tabernacles; one for thee, and one
5. for Moses, and one for Elijah. While he was yet
speaking, behold, a bright cloud overshadowed them:
and behold, a voice out of the cloud, saying, This is
my beloved Son, in whom I am well pleased; hear ye
R 6. him. And when the disciples heard it, they fell on
7. their face, and were sore afraid. And Jesus came and
M 8. touched them and said, Arise, and be not afraid. And
lifting up their eyes, they saw no one, save Jesus only.
9. And as they were coming down from the mountain,
Jesus commanded them, saying, Tell the vision to no
man, until the Son of man be risen from the dead.
10. And his disciples asked him, saying, Why then say the

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answer," while Luke (9:33) puts it more bluntly, "not knowing what he said." Matthew has, as a rule, less that reflects on the disciples, Peter in particular. Peter was probably embarrassed and excited as well as still "heavy with sleep" (Lk. 9:32). It was probably at night, since Luke (9:37) has "on the next day." **Three tabernacles.** Or, booths. It may have been near the feast of tabernacles (Jn. 7:2) which Jesus shortly attended. Peter may have meant that they could keep the feast up here on the mountain.

5. **Overshadowed them.** Probably all of them (Lk. 9:14), since they entered the cloud. **A voice out of the cloud.** This voice had spoken to John and Jesus at the Jordan (Matt. 3:17) and will speak again in the hearing of the multitude in Jerusalem (Jn. 12:28). Three times the Father gave audible approval to the Son. **Hear ye him.** This addition is in all the Synoptics. This is just what the disciples had not done concerning the matter of his death.

6. **They fell on their face.** In awe and dread.

7. **Touched them.** In sympathy as a mother her child.

8. **Saw no one, save Jesus only.** Moses and Elijah were gone.

9. **Coming down.** Probably in the early dawn. **Tell the vision to no man.** None would understand. **Risen from the dead.** Mark (9:10) adds that the disciples are puzzled over the resurrection.

11. scribes that Elijah must first come? And he answered
and said, Elijah indeed cometh, and shall restore all
12. things: but I say unto you, that Elijah is come al-
ready, and they knew him not, but did unto him what-
soever they listed. Even so shall the Son of man also
13. suffer of them. Then understood the disciples that R
he spake unto them of John the Baptist.

11. *Failure of the Disciples to cure an Epileptic Boy*, 17:14–23

14. And when they were come to the multitude, there M
15. came to him a man, kneeling to him, and saying, Lord,
have mercy on my son: for he is epileptic, and suffer-
eth grievously: for oft-times he falleth into the fire,
16. and oft-times into the water. And I brought him to
17. thy disciples, and they could not cure him. And Jesus
answered and said, O faithless and perverse generation,

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10. **Elijah must first come.** A piece of rabbinical theology (the scribes) that is true in one sense, that meant by Malachi.

11. **Restore all things.** Get ready for the Messiah. Cf. Matt. 3:3.

12. **Elijah is come already.** John the Baptist. **They knew him not.** As they do not know Jesus the Messiah (Jn. 1:10). **Did unto him.** Herod and Herodias. **Even so.** A suffering Messiah is to follow a suffering Forerunner.

13. **Then understood.** Matthew alone gives this item. The point was plain enough.

14. **To the multitude.** Apparently at the foot of the mountain (Luke 9:37).

15. **Epileptic.** Literally, moon-struck (lunatic). The symptoms are those of epilepsy. Cf. 4:24. The boy has a demon also (vs. 18). The demon has caused the epilepsy or has come upon the boy because of epilepsy.

16. **They could not cure him.** The disciples had cast out demons, but they are helpless now.

17. **O faithless and perverse generation.** The whole dreadful situation is pathetic to Jesus.

how long shall I be with you? how long shall I bear
18. with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and
19. the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we
20. cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
22. And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the
23. hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

12. *Jesus Pays the Temple Tax*, 17:24–27

R 24. And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth

18. **Devil went out.** Jesus could cure the boy at any rate. Mark (9:21–24) gives a vivid narrative of the conversation between Jesus and the father of the boy.

19. **Apart.** Where others could not hear.

20. **Your little faith.** As now, alas. **As a grain of mustard seed.** If it is real faith. **This mountain.** Hermon. It is a parable, of course, but a powerful one. **Nothing.** That they ought to do.

22. **Abode in Galilee.** They are now back in Galilee again. Mark (9:30) explains that Jesus is concealing his presence. **Delivered up.** Now that three of them have seen his glory, Jesus repeats his words about his death.

23. **The third day.** Mark (9:31) "after three days." **Exceeding sorry.** But still unable to understand (Mk. 9:32). Luke (9:45) remarks that this saying was concealed from them.

24. **Capernaum.** Apparently the last visit to his recent home. Mark (9:33) also mentions this fact. **The half-shekel.** The Greek *didrachmon* (double drachm) was about equal to a half-

25. not your master pay the half-shekel? He saith, Yea.
And when he came into the house, Jesus spake first
to him, saying, What thinkest thou, Simon? the kings
of the earth, from whom do they receive toll or tribute?
26. from their sons, or from strangers? And when he
said, From strangers, Jesus said unto him, Therefore
27. the sons are free. But, lest we cause them to stumble,
go thou to the sea, and cast a hook, and take up the
fish that first cometh up; and when thou hast opened
his mouth, thou shalt find a shekel: that take, and
give unto them for me and thee.

13. *The Jealousy of the Disciples*, 18:1–14

18. In that hour came the disciples unto Jesus, saying, M
2. Who then is greatest in the kingdom of heaven? And

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shekel (Josephus, *Ant.* iii. 194). The half-shekel (Ex. 30:11 f.) was the regular temple tax imposed on all males over twenty. It was about thirty cents in value. **Came to Peter.** As the leader among the disciples. The tax was due in the spring. It was now early autumn, but Jesus had been absent from Capernaum. **Does not your master pay.** It is assumed that the disciples do.

25. **Yea.** Peter knew that Jesus always paid his tax. **First to him.** It was probably in the house of Peter. Jesus may have noticed the tax collectors outside, and knew why they had come. So he speaks to Peter before he can tell of their inquiry.

26. **Therefore the sons are free.** Jesus as the Son of God need not pay tax for his Father's temple. The plural is probably used to make the reference ambiguous to the collectors.

27. **Shekel.** Two half-shekels (*stater* in Greek), one for Jesus and one for Peter. This miracle was partly for Christ's own use. It also taught a lesson to the disciples, the Sonship of Jesus. It was a miracle of knowledge, not of power. Some think it a mere metaphor or parable, since Matthew does not state that Peter caught the fish.

1. **In that hour.** The time of the incident about the temple tax. Mark (9:33) adds that they were in the house, the one in Capernaum where Jesus usually stayed, probably Peter's house. **Who then is greatest.** The word "then" seems to refer to the

he called to him a little child, and set him in the midst
R 3. of them, and said, Verily I say unto you, Except ye
turn, and become as little children, ye shall in no wise
4. enter into the kingdom of heaven. Whosoever there-
fore shall humble himself as this little child, the same
M 5. is the greatest in the kingdom of heaven. And whoso
shall receive one such little child in my name receiveth

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prominence of Peter in the matter of the temple tax. Peter had been unusually prominent of late (*e.g.* the confession at Cæsarea Philippi, his rebuke to Jesus about his death, the transfiguration, and now the tax incident). Mark (9:34) explains that "they had disputed one with another in the way." This had probably been on the way to Capernaum. Luke (9:46) softens the dispute to "reasoning," while Matthew has omitted it entirely. It is indeed a pitiful story. According to Mark (9:33) Jesus asked them what they had been reasoning about. Through shame they kept silent, but finally appealed to him to solve this dispute (Matt. 18:1). They have failed to understand the words of Jesus about his death and resurrection and are thinking only of the political kingdom which they expect soon to come. At bottom their dispute is as to which one of them will be most influential in the Messianic kingdom. It was in a sense a challenge of the prominence of Peter, but also a revelation of their own weakness.

2. **Called to him a little child.** One in the house, possibly a child of Peter, but most unlikely Ignatius, as tradition reports. Jesus wishes to give the disciples an object lesson in humility. Mark (9:36) notes that Jesus set the child in the midst of the disciples and then took him in his arms.

3. **Except ye turn, and become as little children.** Jesus applies the object lesson to the disciples. The spirit of envy will prevent entrance into the Kingdom of heaven at all. There will then be no need for dispute about preëminence. It is a sharp rebuke. Jesus does not stop to explain about the true idea of the kingdom. He wishes rather to kill the spirit of jealousy. A child is gentle, humble, trustful. Cf. Mk. 10:15 on a later occasion.

4. **As this little child.** All the more pertinent if it was the child of Peter.

5. **Receive one such little child in my name.** The childlike believer is the idea, as in verse 6. A further rebuke for the selfish suspicion of the disciples.

6. me: but whoso shall cause one of these little ones
which believe on me to stumble, it is profitable for
him that a great millstone should be hanged about his
neck, and *that* he should be sunk in the depth of the
7. sea. Woe unto the world because of occasions of Q
stumbling! for it must needs be that the occasions
come; but woe to that man through whom the occa-
8. sion cometh! And if thy hand or thy foot causeth R
thee to stumble, cut it off, and cast it from thee: it is
good for thee to enter into life maimed or halt, rather
than having two hands or two feet to be cast into the
9. eternal fire. And if thine eye causeth thee to stumble,
pluck it out, and cast it from thee: it is good for thee
to enter into life with one eye, rather than having two
10. eyes to be cast into the hell of fire. See that ye de- M
spise not one of these little ones; for I say unto you,
that in heaven their angels do always behold the face

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6. **Cause one of these little ones.** Mark (9:38) at this point reports an interruption by John, who tells of his own zeal for Jesus in rebuking workers not in their group. John may have meant it as a diversion. But if so, it did not succeed, for it became the occasion of another stern rebuke from Jesus. The reference here is plainly to childlike believers. It is an easy transition from stumbling to leading others to stumble.

7. **Woe to that man through whom the occasion cometh.** If the fate contemplated seem severe, it may be remarked that it is not exactly punishment that Christ here sets forth. It is better to meet a violent death before one commits the sin of leading believers astray.

8. **Enter into life.** One may let his nature lead him astray. Mutilation is better than such a fate. The best thing is, of course, mastery of one's lower nature.

10. **Their angels.** It is not clear that the Master teaches that each spiritual child (believer) has a special guardian angel. He does mean that there are angels in the presence of God glad to minister to God for the blessing of the saints (cf. Heb. 1:14). The reference is vague, as are many of the allusions to angels.

Q 12. of my Father which is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth
13. astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety
R 14. and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

14. *Conduct toward Church Members Guilty of Personal Wrong*, 18:15–35

R 15. And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee,
16. thou hast gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.
17. And if he refuse to hear them, tell it unto the church:

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12. **A hundred sheep.** Cf. Lk. 15:4, where this parable is repeated. Vs. 11 is not genuine here, but occurs in Lk. 19:10.

14. **Your Father.** Some Mss. read "my Father."

15. **Against thee.** These words are possibly not genuine, but they correctly interpret the sense, as is plain from vs. 21 f.; also Lk. 17:3 f., where this logion occurs in another connection. Matthew alone gives this section about personal offence. It is possible that it may belong elsewhere (or part of it), though on the whole it fits in quite well with the verses just before (10–14) about the treatment of Christ's little ones. **Between thee and him alone.** The first step. Jesus assumes that the offending brother is not fully conscious of the wrong he has done (as is usually the case), but he suggests that the one who is wronged take the initiative for obvious reasons.

16. **One or two more.** Cf. Deut. 19:15. But the point of view is conciliatory.

17. **If he refuses to hear them.** Forgiveness of injuries assumes understanding and confession. But the case is not yet hopeless. **Tell it unto the church.** As a last resort. Many a

and if he refuse to hear the church also, let him be unto
18. thee as the Gentile and the publican. Verily I say
unto you, What things soever ye shall bind on earth
shall be bound in heaven: and what things soever ye
19. shall loose on earth shall be loosed in heaven. Again
I say unto you, that if two of you shall agree on earth
as touching anything that they shall ask, it shall be
20. done for them of my Father which is in heaven. For
where two or three are gathered together in my name,
there am I in the midst of them.
21. Then came Peter, and said to him, Lord, how oft
shall my brother sin against me, and I forgive him?

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church would be spared untold trouble if the method here outlined were always followed. The word "church" is the same one used in Matt. 16:18, but the connotation is different. There the new "Israel" of Jesus was the idea. Here the new "synagogue" of Jesus is the concept, the future local church (cf. Acts and Epistles generally). **Let him be unto thee as the Gentile and the publican.** He has proven unwilling to respond to all overtures. Jesus does not mention expulsion from the church. That is a matter for practical wisdom. It is conceivable in some cases that it may even be wiser for the wronged brother to change his membership rather than divide the church on a personal matter.

18. **Ye shall bind on earth.** This power is here attributed to the disciples as believers, not as apostles. This fact has an important bearing on the interpretation of Matt. 16:19, showing that the authority was not limited to Peter. The assumption is, of course, that the believers will agree on what is right. If they disagree or decide wrongly, the promised blessing does not follow.

19. **If two of you shall agree.** This is no reflection on individual prayers, but Christians in all ages bear testimony to the blessing of God upon the united prayers of believers.

20. **There am I in the midst of them.** Cf. Matt. 28:20. There is a logion in the Oxyrhynchus *Sayings of Our Lord*, which reads: "Wherever there are (two) they are not without God, and wherever there is one alone, I say I am with him." Cf. also Mal. 3:16.

21. **Then came Peter.** As usual, Peter is more prominent in the Gospel of Matthew. It is not necessary to think that the dis-

22. until seven times? Jesus saith unto him, I say not
unto thee, Until seven times; but, Until seventy times
23. seven. Therefore is the kingdom of heaven likened
unto a certain king, which would make a reckoning
24. with his servants. And when he had begun to reckon,
one was brought unto him, which owed him ten thou-
25. sand talents. But forasmuch as he had not *wherewith*
to pay, his lord commanded him to be sold, and his
wife, and children, and all that he had, and payment
26. to be made. The servant therefore fell down and
worshipped him, saying, Lord, have patience with me,
27. and I will pay thee all. And the lord of that servant,
being moved with compassion, released him, and for-
28. gave him the debt. But that servant went out, and
found one of his fellow-servants, which owed him a
hundred pence: and he laid hold on him, and took
29. *him* by the throat, saying, Pay what thou owest. So
his fellow-servant fell down and besought him, saying,
30. Have patience with me, and I will pay thee. And he
would not: but went and cast him into prison, till he

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putes and jealousies among the disciples had come to the point of unwillingness to forgive each other what had been said. But at any rate the question is timely and Peter is quick to see its bearing. **Until seven times.** A round number. Probably Peter thought that the limit.

22. **Seventy times seven.** Cf. also Gen. 4: 24 (LXX). It is possible that in each passage seventy-seven is the true translation, though it is by no means certain. But, in either case, forgiveness would become a habit if practised so many times. An indefinite number of times is what Jesus means. So God has to forgive us many times.

23. **Therefore.** The parable of the unmerciful servant is thus connected with the reply to Peter's question.

24. **Ten thousand talents.** Probably ten or twelve million dollars in our modern money, a debt to a king. The large amount is mentioned to express in this way our debt to God.

31. should pay that which was due. So when his fellow-
servants saw what was done, they were exceeding
sorry, and came and told unto their lord all that was
32. done. Then his lord called him unto him, and saith
to him, Thou wicked servant, I forgave thee all that
33. debt, because thou besoughtest me: shouldest not
thou also have had mercy on thy fellow-servant, even
34. as I had mercy on thee? And his lord was wroth, and
delivered him to the tormentors, till he should pay all
35. that was due. So shall also my heavenly Father do
unto you, if ye forgive not every one his brother from
your hearts.

34. **His lord was wroth.** This is the main point in the parable, the anger of God at an unforgiving spirit.

35. **From your hearts.** Nothing else is forgiveness. Cherished resentment is not forgiveness.

VI. Jesus turning his Face toward Jerusalem, Chs. 19 and 20

1. *In Perea with the Multitudes*, 19 : 1–2

19 : 1 **19.** And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the
2. borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

2. *Pharisees tempt Jesus with the Divorce Problem*, 19 : 3–12

M 3. And there came unto him Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife

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1. **Had finished these words.** A common expression in Matthew when he passes from one topic to another (7 : 28; 11 : 1; 13 : 53; 26 : 1). It does not necessarily mean that the two incidents follow one another at once. But, as a matter of fact, there is probably a gap of nearly six months in the ministry of Jesus that Matthew skips entirely. We must turn to Luke and John for knowledge of the period from the feast of tabernacles to the raising of Lazarus shortly before the death of Jesus (passover). Matthew, like Mark, turns at once to the last journey to Jerusalem. **He departed from Galilee.** For the last time. He had come up to Galilee from Judea (Jn. 11 : 54; Lk. 17 : 11). The **borders of Judæa beyond Jordan.** Judea is here used in the sense of all Palestine. Jesus goes down through Perea.

2. **Great multitudes.** Many were on their way to the passover. They went often in caravans. **Healed them.** And "taught them" (Mk. 10 : 1). This later Perean ministry resembles that in Galilee.

3. **Pharisees, tempting him.** As usual (12 : 2; 15 : 1; 16 : 1; 22 : 17, 35). They know the attitude of Jesus toward divorce (cf. Matt. 5 : 31 f.). They may have the fate of John the Baptist in mind, not being far from Machærus and may hope that Jesus, like John, will incur the enmity of Herod Antipas and Herodias.

4. for every cause? And he answered and said, Have
ye not read, that he which made *them* from the be-
5. ginning made them male and female, and said, For
this cause shall a man leave his father and mother, and
shall cleave to his wife; and the twain shall become
6. one flesh? So that they are no more twain, but one
flesh. What therefore God hath joined together, let
7. not man put asunder. They say unto him, Why then
did Moses command to give a bill of divorcement, and
8. to put *her* away? He saith unto them, Moses for your
hardness of heart suffered you to put away your wives:
9. but from the beginning it hath not been so. And I

They are themselves divided on the question of divorce. The school of Hillel interpret Deut. 24:1 ("because he hath found something unseemly in her") as allowing divorce for every whim of the husband. The school of Shammai interpret it as applying only to unchastity. They expected Jesus to be compelled to take sides. The lax view was popular, the strict unpopular. **For every cause.** The question is raised from the point of view of the school of Hillel.

4. **From the beginning.** This is the most significant thing in the reply of Jesus. He appealed from their quibbles about the meaning of the words of Moses to the original purpose of God in the marriage bond.

5. **And said.** The words of Adam in Gen. 2:24. The "and said" is not in Mark.

6. **Let not man put asunder.** A direct attack on loose views of marriage.

7. **Why then did Moses command to give a bill of divorcement, and to put her away?** Probably this inquiry came from the school of Hillel, who had been hit the hardest. Note the addition, "and to put her away." Moses did not "command" that. Evidently the regulation about stoning a wife guilty of adultery was not considered compulsory.

8. **For your hardness of heart suffered you to put away your wives.** The bill of divorce was a protection to the wife and was a restriction in that rude age on the still looser customs. It was an advance toward the original ideal, though a concession to their lack of development. **But from the beginning it hath not been so.** A clear statement that the ideal originally contemplated by

say unto you, Whosoever shall put away his wife,
except for fornication, and shall marry another, com-
mitteth adultery: and he that marrieth her when she
R 10. is put away committeth adultery. The disciples say
unto him, If the case of the man is so with his wife,
11. it is not expedient to marry. But he said unto them,

God did not allow divorce at all, nor, indeed, any violation of the marriage bond, but the sacred preservation of that tie.

9. **And I say unto you.** Mark (10:10) explains that "in the house the disciples asked him again of this matter." So far Jesus had not sided with either wing of the Pharisees, but has lifted the whole matter to the high and holy purpose of God. But to the disciples he has a further word at their request. Matthew does not mention the "house." **Except for fornication.** Some Mss. read "saving for the cause of fornication." Matthew has previously (5:32) recorded this exception to the prohibition against divorce. The absence of this exception in Mark has led some writers to think that the addition is an editorial comment under rabbinic influence and that it does not represent the true position of Jesus. By this exception Jesus practically takes the position of the school of Shammai, though he has held up the still higher original ideal. But this concession on the part of Jesus seems to be due to the dissolution of the real marriage bond that has already taken place. He does not command divorce (nor did Moses). Indeed, Jesus is decrying divorce. He here prohibits remarriage to one who divorces his wife save for fornication. Such an one himself becomes guilty of adultery and the one who marries his wife is guilty of adultery. This practical rule, if strictly carried out, would greatly purify modern life. The Jews did not usually allow divorce to the wife from the husband, though it did sometimes occur. Salome divorced Costobarus (Josephus, *Ant.* xv. 259). So Herodias divorced Herod Philip to marry Herod Antipas. Hence the remark of Jesus about a woman who divorces her husband (Mk. 10:12) is pertinent, especially if he had in mind the lax customs of Rome. **And he that marrieth her.** One who is divorced is not to remarry unless it be the innocent party and the divorce be obtained on the ground of adultery. "Fornication" is here probably used in the sense of adultery.

10. **The disciples say.** Matthew has a further query from the disciples. They evidently sympathized with the loose views of the school of Hillel. They do not like to look upon marriage as a permanent bond.

All men cannot receive this saying, but they to whom
12. it is given. For there are eunuchs, which were so born
from their mother's womb: and there are eunuchs,
which were made eunuchs by men: and there are
eunuchs, which made themselves eunuchs for the
kingdom of heaven's sake. He that is able to receive
it, let him receive it.

3. *Jesus and Little Children*, 19:13–15

13. Then were there brought unto him little children, M
that he should lay his hands on them, and pray: and
14. the disciples rebuked them. But Jesus said, Suffer
the little children, and forbid them not, to come unto
15. me: for of such is the kingdom of heaven. And he
laid his hands on them, and departed thence.

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12. **He that is able to receive it**. Jesus may have reference to the case of John the Baptist as well as to himself. Marriage is not compulsory, though lofty in ideal and meant to be indissoluble.

13. **Then**. Probably interrupting the discussion about marriage. They were apparently still in the house. We do not know whose children they were, though Luke (18:15) calls them "their babes." They may have been the children belonging to the house. **That he should lay his hands on them, and pray**. A natural request and in beautiful spirit. A rabbi's blessing on the children was appreciated. It was probably more than a mere "good-night." **The disciples rebuked them**. Those who had brought the children. The children were considered by the disciples as interrupting Jesus in his work.

14. **Suffer the little children**. The love of Jesus for children has revolutionized the world in its treatment of the child. He has made a place for the child. **Of such is the kingdom of heaven**. He means that believers must be childlike. In the kingdom of Heaven the child is the pattern for the man. Mark (10:14) says that Jesus "was moved with indignation" when he saw the conduct of the disciples toward children. He was deeply stirred to see how grievously they had misunderstood his spirit. Children always understand Jesus.

4. *The Rich Young Ruler and the Peril of Riches,* 19:16–26

M 16. And behold, one came to him and said, Master,
what good thing shall I do, that I may have eternal
17. life? And he said unto him, Why askest thou me
concerning that which is good? One there is who is
good: but if thou wouldest enter into life, keep the
18. commandments. He saith unto him, Which? And
Jesus said, Thou shalt not kill, Thou shalt not commit
adultery, Thou shalt not steal, Thou shalt not bear
19. false witness, Honour thy father and thy mother: and,
20. Thou shalt love thy neighbour as thyself. The young
man saith unto him, All these things have I observed:

16. **And behold.** The order of Matthew and Mark here may be merely topical (marriage, children, wealth), but there is no special reason for its not being chronological. **One came.** Matthew (vs. 22) adds that he was "a young man" and Luke (18:18) calls him "a certain ruler." All the Synoptics mention his great wealth. Jesus had left the house and was on the way (Mk. 10:17). The young man ran towards Jesus (*ibid.*). **Master.** "Good Master" in Mark and Luke. **Eternal life.** The first mention of just this phrase in Matthew. It is very common in John's Gospel. Its meaning is "the life of the age to come." It is one of blessedness, begins now, and is without end.

17. **Why askest thou me concerning that which is good?** Mark (10:18) and Luke (18:18) both have "Why callest thou me good?" This is probably the original form of the question. **One there is who is good.** Mark and Luke again differ. They put it negatively: "None is good, save one, even God," a more striking and original form. **Keep the commandments.** Jesus answers him according to his question. He wanted to "do" something. Indeed if he had really kept all the law all the time, both in spirit and letter, he would have been saved.

18. **Which? And Jesus said.** This vivid touch is peculiar to Matthew. Jesus does not mention all the commandments, but the chief ones relating to social duties.

19. **And, Thou shall love thy neighbor as thyself.** Not in Mark and Luke, but from Lev. 19:18.

20. **What lack I yet?** This question of the young man is alone

21. what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and
22. come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.
23. And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the king-
24. dom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a
25. rich man to enter into the kingdom of God. And when the disciples heard it, they were astonished ex-
26. ceedingly, saying, Who then can be saved? And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

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in Matthew, and may precede the "one thing thou lackest" of Jesus in Mark (and Luke).

21. **Sell that thou hast, and give to the poor.** Jesus does not here teach that every man should dispose of all his property, though every believer must hold his property at the service of Christ. This young man really loved money more than God and had broken the very first commandment of all. Christ wishes to reveal the man's heart to himself.

22. **Went away sorrowful.** When the test was made, he could not accept the terms of Jesus for discipleship. Mark (10:22) says that "his countenance fell at the saying." He tells us also that Jesus "looking on him loved him." And yet he went away.

23. **It is hard for a rich man.** It is hard for any man. Hard for a poor man, hardest for a rich man.

24. **It is easier for a camel to go through a needle's eye.** Jesus meant the illustration to be taken literally. Cf. "strain out a gnat and swallow a camel." It is an exaggeration, but designedly so. There was at that time no door in Jaffa gate called "needle's eye."

25. **Astonished exceedingly.** The disciples shared the common Jewish feeling that wealth was a mark of divine favor and a proof of piety. It was a reversal of this social philosophy. If the rich were lost, still more the poor!

26. **With men this is impossible.** He had meant to state an

5. *The Basis of Reward in Heaven*, 19:27–20:16

M 27. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we
Q 28. have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judg-
M 29. ing the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.
30. But many shall be last *that are* first; and first *that are* last.

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impossibility. God can do the impossible, else no one would be saved, rich or poor.

27. **Then.** This incident grew naturally out of the preceding. **Answered Peter.** The usual spokesman in Matthew. A decided rebound in spirit from the despondent view expressed about the difficulty of the salvation of the rich. It is not mere self-complacency in Peter. They had indeed left all and followed Jesus, just what Christ demanded of this young man. Peter wished to push on the new point of view and see what was the outcome.

28. **In the regeneration.** This word (*palingenesis*) occurs only one other time in the N. T. (Tit. 3:5) and then in the sense of personal regeneration. But here it is the new birth of the world order to follow the consummation of the kingdom. The language that follows is apocalyptic in form, as is common in the discussion of eschatological matters.

29. **A hundredfold.** Luke (17:30) has "manifold." Mark (10:30) adds "now in this time" and "with persecutions." **Inherit eternal life.** Mark and Luke both add "in the world to come." Sacrifice for Christ has its reward both in this world and the next. Jesus does not mean, of course, that one can "earn" these blessings as merit.

30. **Many shall be last that are first.** An aphorism that is often exemplified. The Jews, for instance, were first in privilege in the kingdom, but are now last in ratio to the Gentiles. Cf. Mk. 10:31.

20. For the kingdom of heaven is like unto a man that
is a householder, which went out early in the morning
2. to hire labourers into his vineyard. And when he had
agreed with the labourers for a penny a day, he sent
3. them into his vineyard. And he went out about the
third hour, and saw others standing in the marketplace
4. idle; and to them he said, Go ye also into the vine-
yard, and whatsoever is right I will give you. And
5. they went their way. Again he went out about the
6. sixth and the ninth hour, and did likewise. And about
the eleventh *hour* he went out, and found others stand-
ing; and he saith unto them, Why stand ye here all
7. the day idle? They say unto him, Because no man
hath hired us. He saith unto them, Go ye also into
8. the vineyard. And when even was come, the lord of
the vineyard saith unto his steward, Call the labourers,
and pay them their hire, beginning from the last unto
9. the first. And when they came that *were hired* about
the eleventh hour, they received every man a penny.
10. And when the first came, they supposed that they
would receive more; and they likewise received every
11. man a penny. And when they received it, they mur-
12. mured against the householder, saying, These last have
spent *but* one hour, and thou hast made them equal
unto us, which have borne the burden of the day and
13. the scorching heat. But he answered and said to one
of them, Friend, I do thee no wrong: didst not thou

1. **For**. The parable of the laborers in the vineyard comes in as an illustration of the aphorism. If this arrangement is correct, the chapter division is very unfortunate.

2. **Penny a day**. Denarius, about seventeen cents (worth more in purchasing power).

13. **Friend, I do thee no wrong**. The householder has kept the contract.

14. agree with me for a penny? Take up that which is
thine, and go thy way; it is my will to give unto this
15. last, even as unto thee. Is it not lawful for me to do
what I will with mine own? or is thine eye evil, be-
16. cause I am good? So the last shall be first, and the
first last.

6. *Plain Speech about the Death of Jesus*, 20:17–19

M 17. And as Jesus was going up to Jerusalem, he took
the twelve disciples apart, and in the way he said unto
18. them, Behold, we go up to Jerusalem; and the Son
of man shall be delivered unto the chief priests and
19. scribes; and they shall condemn him to death, and
shall deliver him unto the Gentiles to mock, and to
scourge, and to crucify: and the third day he shall
be raised up.

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15. **Is it not lawful for me to do what I will with mine own?** This is the point of the parable, the sovereignty of God in the rewards bestowed by him. A necessary corollary of this truth is God's dislike of the merely legal view of service. The mere time element of itself cuts little figure from God's point of view. The spirit and zeal shown are of much more value. The best service is, of course, that with full time and the right spirit.

16. **The last shall be first.** The aphorism is repeated in inverse order.

17. **Was going up to Jerusalem.** It is probably only a few days before the Triumphal Entry. **Took the twelve disciples apart.** He made a point of telling them now the fourth time plainly about his death (Matt. 16:21; 17:9–12, 22). His looks must have betrayed his deep concern. "And Jesus was going before them and they were amazed; and they that followed were afraid" (Mk. 10:32). **In the way.** Probably in Perea, just before reaching Jericho.

19. **To mock, and to scourge, and to crucify.** These details are all new. As the cross comes nearer Jesus becomes more specific in his predictions. **The third day.** So Luke (18:33) also in explanation of Mark's "after three days" (Mk. 10:34).

7. *Jealous Ambition of James and John and their Mother,* 20:20–28

20. Then came to him the mother of the sons of Zebe- M
dee with her sons, worshipping *him,* and asking a cer-
21. tain thing of him. And he said unto her, What
wouldest thou? She saith unto him, Command that
these my two sons may sit, one on thy right hand, and
22. one on thy left hand, in thy kingdom. But Jesus an-
swered and said, Ye know not what ye ask. Are ye
able to drink the cup that I am about to drink? They
23. say unto him, We are able. He saith unto them, My
cup indeed ye shall drink: but to sit on my right hand,
and on *my* left hand, is not mine to give, but *it is for
them* for whom it hath been prepared of my Father.
24. And when the ten heard it, they were moved with

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20. **Then**. Probably not long after the recent discussion of the death of Jesus. It was hard for the disciples to take seriously the words of Jesus on that subject. They had probably misunderstood also his recent words about the kingdom (Matt. 19:28). **The mother**. Mark (10:34) mentions only James and John. Most probably the mother was the prime mover in the suggestion, though all three were involved. James and John belonged to the inner circle of the disciples. Their mother Salome may have been the sister of the mother of Jesus (Matt. 27:56; Mark 15:40; Jn. 19:25). A specious plea for favor could be made out.

21. **May sit**. The two best places are asked for in accord with the promise of Jesus about the twelve sitting on thrones (Matt. 19:28). The ten may have all the other positions!

22. **We are able**. How little they comprehended the words of Jesus.

23. **My cup indeed ye shall drink**. James was the first martyr of the twelve in A.D. 44 by Agrippa I (Acts 12:2). The story of John's death is not known. He was the last to die, but he suffered much (Acts 4:3; 5:18; Rev. 1:9).

24. **When the ten heard it**. They may have been to one side when the request was made, but they were sure to learn of it, may

25. indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great
26. ones exercise authority over them. Not so shall it be among you: but whosoever would become great among
27. you shall be your minister; and whosoever would be
28. first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jesus at Jericho, 20:29–34

M 29. And as they went out from Jericho, a great multitude
30. followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing

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indeed have come up while the matter was under discussion. Their indignation was natural.

25. **Called them.** They were all in sore need of more instruction about humility and service.

26. **Minister.** The greatness of service is one of the chief contributions of Jesus to men.

28. **To give his life a ransom for many.** The first time that Jesus has explained the purpose o his death. The disciples had not been able to grasp the fact, let alone the purpose. The word "ransom" is not to be pressed too far. Cf. 1 Tim. 2:6; 1 Jn. 2:2. Jesus gave his spirit up to God (Lk. 23:46). His death is literally "for many" so that the many may not have to suffer eternal death. Cf. Jn. 3:16; Matt. 26:28. No theory of the atonement can express the fulness of the meaning in the death of Christ for sinners. But Jesus clearly saw that he was to be offered as a sacrifice for the sin of men. The cross with him was central, not a side issue nor an accident.

29. **Went out from Jericho.** Both Mark (10:46) and Luke (18:35) have "to Jericho." It is impossible to tell what the true solution is. Which is right? It is probable, indeed, that the old Jericho, the ruins of which have been recently unearthed, was still standing, as well as the new or Roman Jericho. If so, Matthew possibly mentions the Jewish, Mark and Luke the Roman town. The variation may also be transcriptional.

30. **Two blind men.** Here again the authorities vary. Mark

by, cried out, saying, Lord, have mercy on us, thou
31. son of David. And the multitude rebuked them, that
they should hold their peace: but they cried out the
more, saying, Lord, have mercy on us, thou son of
32. David. And Jesus stood still, and called them, and
33. said, What will ye that I should do unto you? They
say unto him, Lord, that our eyes may be opened.
34. And Jesus, being moved with compassion, touched
their eyes: and straightway they received their sight,
and followed him.

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and Luke mention only one and Mark gives his name, Bartimæus. He may have been the more prominent of the two. Cf. the two demoniacs in Matthew (8:28). **Thou son of David.** A Messianic title. It is near the time of the Triumphal Entry and the people are expectant (Lk. 19:11).

34. **Touched their eyes.** Mentioned only by Matthew.

VII. The Messianic Demonstration, 21 : 1–22

1. *The Triumphal Entry into the City*, 21 : 1–11

21:1 M 21. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus

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1. **When they drew nigh unto Jerusalem.** Matthew does not describe the seventeen-mile journey from Jericho up to Jerusalem. The elevation is some three thousand feet. None of the Gospels give details here. The other Gospels mention Bethany (Mk. 11 : 1; Lk. 19 : 29; Jn. 12 : 1), which Matthew here passes by. John (12 : 1) explains that it is six days before the passover when Jesus comes to Bethany. According to this note of time it is on Friday afternoon that Jesus arrives at Bethany, about two miles east of Jerusalem. Here lived Martha, Mary, and Lazarus. Jesus now makes his home in this household till the end comes. He had been a frequent guest in this home and was doubly dear to its inmates now that Lazarus had been raised from the dead. The raising of Lazarus (Jn. 11) had taken place some weeks before and had greatly angered the Sanhedrin (the Sadducees in particular). Because of the intensity of their hatred Jesus had retired to Ephraim. Here at Bethany during the Sabbath (our Saturday) crowds came to see Jesus and Lazarus (Jn. 12 : 9–11), but the chief priests (Sadducees) and Pharisees in Jerusalem have made public proclamation of their purpose to kill Jesus and Lazarus also (Jn. 11 : 55–57; 12 : 10 f.). During the Passion Week all of the Gospels converge for the first time since the close of the Galilean Ministry (Feeding of the Five Thousand). Each gives various details here and there not in the others, though agreeing in the main drift of the narrative. The year of the death of Jesus is not made clear. It was at the passover of A.D. 29 or 30. **Unto Bethphage.** "The house of unripe figs" the word means. It is not mentioned in the O. T., Apocrypha, or Josephus, but is common in the Talmud, where it appears to be more important than Bethany. The ruins of the village are not now known, but the location was between Bethany and Jerusalem. **Unto the mount of Olives.** The village of Bethphage was thus on the eastern slope of the Mount of Olives. The highest part of this mountain is about three hundred feet above the temple hill. There are three

2. sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and
3. bring *them* unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and
4. straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,
5. Tell ye the daughter of Zion, Zech. 9:9
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

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depressions in it, one to the north, one in the centre (the usual footpath to the city (Matt. 21:18), one to the south (the riding road with a more gradual slant, the one used on the Triumphal Entry). From the summit of this mountain Jerusalem seemed in a valley, though situated on lower hills in the valley. From the valley of Jehoshaphat (east) and the Tyropœan Valley and Valley of Hinnom (south) the city was on high hills. The Mount of Olives has tender associations for Christians because of the ascension of Jesus from its summit.

2. **Sent two disciples.** Possibly Peter and John (cf. Lk. 22:8). **Over against you.** That is Bethphage, which was in front of them as they looked west from Bethany. **An ass tied, and a colt with her.** Only the colt is mentioned in Mark (11:2) and Luke (19:30) "whereupon no man ever yet sat." Cf. the tomb of Joseph (Lk. 23:53; Jn. 19:41). Jesus was to ride only the colt, but Matthew mentions the mother also, probably because of the quotation from Zech. 9:9.

3. **The Lord hath need of them.** If the owners (Lk. 19:33) knew and loved Jesus, they would readily agree. It is not clear what the owners would understand by "the Lord."

4. **That it might be fulfilled.** John (12:14 f.) quotes the passage from Zechariah in connection with the Triumphal Entry instead of at this point. It is not certain whether Matthew means to put the quotation into the mouth of Jesus or whether it is his own comment. The coincidence would be more striking if Jesus were not himself consciously fulfilling the prophecy. But that is not essential.

5. **Riding upon an ass.** A peaceful King, and so not upon a

6. And the disciples went, and did even as Jesus ap-
7. pointed them, and brought the ass, and the colt, and
8. put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees,
9. and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the
10. highest. And when he was come into Jerusalem, all

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warhorse. The ass was highly esteemed and is so now in the East. This passage was generally considered Messianic. **And upon a colt.** In the RV of Zech. the translation is "upon an ass, even upon a colt." The Greek will admit the same translation here, but see vs. 7.

7. **On them.** The ass and the colt. The disciples apparently did not know which Jesus would ride. **Thereon.** The garments, of course. The words in the Gk. might refer to the two animals, but such reference is by no means necessary. Matthew is not careful to distinguish, but common sense can do it.

8. **And the most part of the multitude.** Influenced probably by the example of the disciples in putting their garments on the animals. The people are treating Jesus like a king. **And others cut branches.** In their enthusiasm.

9. **And the multitudes that went before.** There was a crowd in front and one behind (Mk. 11:9). They were met by a multitude from the city (Jn. 12:18) which joined the crowd from Bethany. **Hosanna to the son of David.** Cf. Ps. 118:25 f. This Psalm belonged to the "Hallel" sung at the Passover (Psalms 113–118). The multitude in Galilee had once wished to take Jesus to Jerusalem and proclaim him as the King Messiah. They feel that now at last their hopes are fulfilled. It is a political Messiah that they have in mind, but none the less Jesus is willing for their shouts to echo over the mountain in the ears of the Pharisees (Jn. 12:19; Lk. 19:39 f.). The crisis has come and Jesus will no longer conceal his purpose. He means the Triumphal Entry to be a proclamation to the Jerusalem authorities that he is the Messiah. They will not understand properly what his real meaning of that word is. But the people acclaim him "the Son of David," meaning the Messiah.

10. **All the city was stirred.** The crowd was great, the pro-

11. the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

2. *The Cleansing of the Temple*, 21:12–17

12. And Jesus entered into the temple of God, and cast M
out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the
13. seats of them that sold the doves; and he saith unto Isa. 56:7 (LXX)

cession spectacular, the enthusiasm boundless. Jesus had done most of his work outside of Jerusalem. There were many in the city not familiar with his teaching and deeds and not prepared for this demonstration.

11. **And the multitudes said.** Chiefly the Galilean and Perean crowds, who are for the moment wild with enthusiasm. Will some of them soon shout "*Crucify him*"?

12. **Entered into the temple.** Matthew (apparently also Luke 19:45) puts the cleansing of the temple on the same day as the Triumphal Entry. Mark (11:12) distinctly places it "on the morrow." Probably Matthew has here failed, as often, to keep the notes of time distinct. **Of God.** These words are wanting in some Mss. **Cast out.** The Synoptics all give this cleansing of the temple at the close of the public work of Jesus. John (2:13–22) has one at the first appearance of Jesus in Jerusalem two and possibly three years before this time. It is possible, of course, that there was only one cleansing. But if so, the Fourth Gospel has pointedly corrected the Synoptics in the matter. It is entirely conceivable that there were two cleansings. The first one was not mentioned by the Synoptics because they give nothing of the early Jerusalem ministry. There is, indeed, a certain fitness in a protest made by Jesus at this desecration of the temple when he first appeared there. Now in the full favor of the people after the Triumphal Entry he makes a last protest. It is a common experience with reformers that they have to repeat their work. What Jesus does is in reality a Messianic act in the assertion of authority over the temple. But it was also the natural indignation of a noble spirit against these outrages. It was convenient that the change for the temple tax could be had in the court of the Gentiles when people came from all lands with many kinds of coins But this part of the temple had become a regular market, "a den of robbers."

them, It is written, My house shall be called a house
R 14. of prayer: but ye make it a den of robbers. And the
blind and the lame came to him in the temple: and
15. he healed them. But when the chief priests and the
scribes saw the wonderful things that he did, and the
children that were crying in the temple and saying,
Hosanna to the son of David; they were moved with
16. indignation, and said unto him, Hearest thou what
Ps. 8:2 these are saying? And Jesus saith unto them, Yea:
did ye never read, Out of the mouth of babes and
17. sucklings thou hast perfected praise? And he left
them, and went forth out of the city to Bethany, and
lodged there.

3. *The Curse upon the Fig Tree*, 21:18–22

M 18. Now in the morning as he returned to the city, he
19. hungered. And seeing a fig tree by the way side, he

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13. **It is written.** From Isa. 56:7 (LXX). It is a fierce indictment that went home. In Mark (11:18) and Luke (19:47 f.) the resentment of the chief priests (Sadducees) and of the scribes (Pharisees) is noted. "They feared him" and were helpless in their rage, "for the people all hung upon him, listening."

14. **Came to him in the temple.** It is possible that this incident took place on the day of the Triumphal Entry. After the procession into the city Jesus may have gone on into the temple.

15. **The children.** The boys literally. They had caught up the cry of the multitude as they marched through the streets. **Moved with indignation.** At the wonderful cures wrought right in the temple courts and at the shouts of the boys in praise of Jesus in the temple also, a double desecration in their opinion.

16. **Yea.** There was mild irony in the reply of Jesus. He quoted Ps. 8:2 f.

17. **He left them.** Mark (11:11) adds that Jesus gave a look round about before he left. **To Bethany.** Cf. Lk. 21:37. His home is with the Bethany family and he comes into Jerusalem in the morning of each day. The word Bethany may mean "house of dates." What a day this had been and what thoughts are in the hearts of the twelve as they go back to Bethany! At last

came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the
20. fig tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree imme-
21. diately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.
22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Jesus has by public act proclaimed himself the Messiah. The kingdom will now be set up! They have doubtless been carried on by the shouts of the crowd in the line of their own hopes.

18. **Now in the morning.** The morning after the Triumphal Entry (Monday). They apparently went by the usual walking way, the central depression in the Mount of Olives.

19. **A fig tree by the way.** Mark (11:13) adds that it was "afar off." Some varieties of figs bore fruit before the leaves came out; therefore, since leaves had come, there ought to have been fruit. It was not yet fig season (summer) in Jerusalem (Mk. 11:13). In Galilee by the hot shores of the lake figs matured early (Josephus, *War*, iii. 108). **Let there be no fruit.** The curse was certainly not petulance nor impatience. Jesus made an opportunity to teach the disciples a lesson. He probably has in mind the fate of Jerusalem, the city that had made a show of favor (leaves) in the Triumphal Entry. Cf. the parable of the fig tree (Lk. 13:6–9). **And immediately.** Mark does not mention this item, though he notes that the disciples heard the curse on the tree.

20. **And when the disciples saw it.** Mark (11:20) explains that it was on the next morning that they noticed this fact. Matthew again fails to distinguish sharply the notes of time. They had probably gone back to Bethany Monday evening by the more gradual ascent of the southern depression of the Mount of Olives, and so did not see the fig tree until their return Tuesday morning, over the central path. **Unto this mountain.** The Mount of Olives.

22. **Believing.** Cf. "doubt not" above, and Mk. 11:24. The mountain is a parable like the fig tree.

VIII. The Great Conflict in the Temple, 21:23–23:39

1. *The Challenge from the Rulers and the Reply of Jesus,* 21:23–22:14

21:23 M 23. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
24. And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise
25. will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying,

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(1) *The Question of Christ's Authority,* 21:23–27

23. **When he was come into the temple.** On this Tuesday morning. **The chief priests and elders of the people.** Mark (11:27) adds "the scribes," the three classes composing the Sanhedrin. It is an official challenge. **By what authority.** He had proclaimed himself Messiah by the Triumphal Entry. He had cleansed the temple as if it belonged to him. He had refused to recognize their request to make the boys keep quiet in the temple. He had wrought cures in the temple. But the rulers are particularly indignant at the favor of the people which Jesus enjoys. They wish to break his power with them. They had challenged his authority when he first came. Cf. Jn. 2:18.

24. **I also will ask you one question.** It was not a dodge. The simplest way to get at the authority of Jesus from the human side was the work of John the Baptist. He had foretold the coming of Jesus as the Messiah, had baptized him, had identified him.

25. **The baptism of John.** Not the baptism simply, but the whole mission of John is raised by this question. Jesus gives the rulers a dilemma. The answer to this dilemma would make easy the reply of Jesus to their challenge. **They reasoned with themselves.** They probably stepped aside to confer. They saw at

If we shall say, From heaven; he will say unto us,
26. Why then did ye not believe him? But if we shall
say, From men; we fear the multitude; for all hold
27. John as a prophet. And they answered Jesus, and
said, We know not. He also said unto them, Neither
28. tell I you by what authority I do these things. But R
what think ye? A man had two sons; and he came
to the first, and said, Son, go work to-day in the vine-
29. yard. And he answered and said, I will not: but
30. afterward he repented himself, and went. And he
came to the second, and said likewise. And he an-
31. swered and said, I *go*, sir: and went not. Whether
of the twain did the will of his father? They say,
The first. Jesus saith unto them, Verily I say unto
you, that the publicans and the harlots go into the
32. kingdom of God before you. For John came unto

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once the two horns of the dilemma. If they admitted the heavenly origin of John's baptism, the retort was too patent. If they denied it, they would not injure Jesus with the people, but only hurt themselves. They are in a logical *cul-de-sac*.

27. **Neither tell I you.** It was vain, for one thing. Their mouths were stopped and so it was needless, for another thing.

(2) *The Parable of the Two Sons*, 21: 28–32

28. **But what think ye?** An appeal for attention. Jesus scores the point of vantage by these telling stories. **Son.** Child literally.

29. **I will not.** The Mss. vary greatly in the order of the two sons.

30. **I go, sir.** Glibly because of the refusal of the other.

31. **They say.** The rulers. Jesus makes them explain his parable. **Verily I say unto you.** Then he applies it. The rulers professed to obey God and did not. The publicans and harlots disobeyed and now many of them had repented. This is a stinging rebuke.

32. **For John.** Jesus returns to his question about John. He affirms his upright character. That makes their refusal to follow him all the worse.

you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

M 33. Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into
34. another country. And when the season of the fruits drew near, he sent his servants to the husbandmen,
35. to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned
36. another. Again, he sent other servants more than the first: and they did unto them in like manner.
37. But afterward he sent unto them his son, saying, They
38. will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.
39. And they took him, and cast him forth out of the vine-
40. yard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those hus-

(3) *The Parable of the Wicked Husbandmen*, 21:33–46

33. **Hear another parable.** This parable, like that of the Sower and the Mustard Seed, occurs in all the Synoptic Gospels. The Parable of the Two Sons has exposed the hypocrisy of the rulers. This parable shows how in challenging the authority of Jesus the rulers are really challenging the authority of God. It is a real, if indirect, answer to their first question. The language of the parable would be easily understood by Jews because of the theocratic terms in the O. T. Israel as God's kingdom is called a vineyard (Isa. 5:1–7; Ezek. 15:1–6, etc.). The parable is a picture of the rulers in their conspiracy to kill Jesus. It is a bold exposure and serves notice on them that Jesus understands their purposes.

40. **What will he do unto those husbandmen?** As before, Jesus appeals to his hearers for the point of the parable.

41. bandmen? They say unto him, He will miserably
destroy those miserable men, and will let out the vine-
yard unto other husbandmen, which shall render him
42. the fruits in their seasons. Jesus saith unto them,
Did ye never read in the scriptures,
The stone which the builders rejected, Ps. 118:22
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?
43. Therefore say I unto you, The kingdom of God shall R
be taken away from you, and shall be given to a nation
44. bringing forth the fruits thereof. And he that falleth
on this stone shall be broken to pieces: but on whom-
45. soever it shall fall, it will scatter him as dust. And M
when the chief priests and the Pharisees heard his
46. parables, they perceived that he spake of them. And
when they sought to lay hold on him, they feared the
multitudes, because they took him for a prophet.

41. **They say unto him.** They rightly comprehend the result, but may not have seen fully as yet the application to themselves.

42. **Jesus saith unto them.** He will make the personal application so that they will see it. He quotes from Ps. 118: 22 f. The figure is changed from husbandmen to builders, but the point is the same. He means the stone to represent himself. In the Psalm the historical reference seems to be to Israel during the captivity.

43. **Therefore I say unto you.** The language is no longer parabolic. Jesus in plain terms predicts that the kingdom of God will be taken away from these rulers (and so from the nation) who were now trying to destroy him. Caiaphas had once feared that, if they let Jesus alone, the Romans would come and take away their place and nation (Jn. 11: 48). They will indeed lose both, but because they crucify Jesus. In another sense also the kingdom will go unto the Gentiles even before the destruction of Jerusalem (Rom. 9–11).

45. **They perceived.** At last, but now clearly.

46. **They feared the multitude.** Else in their anger they might have taken him then.

R 22. And Jesus answered and spake again in parables
2. unto them, saying, The kingdom of heaven is likened
unto a certain king, which made a marriage feast for
3. his son, and sent forth his servants to call them that
were bidden to the marriage feast: and they would
4. not come. Again he sent forth other servants, saying,
Tell them that are bidden, Behold, I have made ready
my dinner: my oxen and my fatlings are killed, and
5. all things are ready: come to the marriage feast. But
they made light of it, and went their ways, one to his
6. own farm, another to his merchandise: and the rest
laid hold on his servants, and entreated them shame-
7. fully, and killed them. But the king was wroth; and
he sent his armies, and destroyed those murderers, and
8. burned their city. Then saith he to his servants,
The wedding is ready, but they that were bidden were
9. not worthy. Go ye therefore unto the partings of
the highways, and as many as ye shall find, bid to the
10. marriage feast. And those servants went out into the
highways, and gathered together all as many as they
found, both bad and good: and the wedding was filled

(4) *The Parable of the Marriage Feast of the King's Son,* 22:1–14

1. **Again in parables.** Only one is here given, unless we take 11–14 to be a new parable. But the phrase does not necessarily mean that he spoke more than one. This is the third on this occasion. It is somewhat like that of the Great Supper in Lk. 14:16–24.

2. **A certain king.** Here the blessings that are missed by the rulers come before us. The royal banquet presents the joys of the kingdom. The conduct of the rulers in their treatment of the King's messengers is similar to that portrayed in the parable of the Wicked Husbandmen. It is not necessary to apply each group of the messengers. There is the same general contrast between the rulers and the publicans and harlots.

11. with guests. But when the king came in to behold
the guests, he saw there a man which had not on a
12 wedding-garment: and he saith unto him, Friend,
how camest thou in hither not having a wedding-
13. garment? And he was speechless. Then the king
said to the servants, Bind him hand and foot, and cast
him out into the outer darkness; there shall be the
14. weeping and gnashing of teeth. For many are called,
but few chosen.

2. *The Onset of the Pharisees and the Herodians*, 22:15–22

15. Then went the Pharisees, and took counsel how M
16. they might ensnare him in *his* talk. And they send
to him their disciples, with the Herodians, saying,

11. **But when the king came in.** The dramatic moment. **Had not on a wedding-garment.** Not necessarily a specific wedding-garment, though one was probably furnished to the guests as they came in through the door. He was not properly dressed for the occasion. The point seems to mean that one must have the inward reality and cannot slip into the kingdom by a side door without the character demanded by the King.

13. **Into outer darkness.** One of the most awful descriptions of hell.

14. **For many are called, but few chosen.** The people of Palestine had been invited by Jesus, but few had responded. This moral applies to the parable as a whole, not merely to the part about the wedding-garment. The doctrines of election and of human free agency are both implied in the saying.

15. **The Pharisees.** The Sadducees and Pharisees (Matt. 21:45) had joined hands in the previous attack which had ended so disastrously. These two parties keep up the attack, but separately. The Pharisees first resume the conflict. Mark (12:13) limits the fresh onslaught to "certain of the Pharisees." **Ensnare him in his talk.** The bold challenge of the authority of Jesus had failed. They now proceed by indirection.

16. **Their disciples.** Cf. "their scribes" in Lk. 5:30 (Mk. 2:16) like our modern theological students. Luke (20:20) here bluntly calls them "spies." The purpose of all this scheming is to find a pretext for delivering Jesus "up to the rule and author-

Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for
17. thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute
18. unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypo-
19. crites? Shew me the tribute money. And they
20. brought unto him a penny. And he saith unto them,
21. Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and

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ity of the governor." **With the Herodians.** As once before (Mk. 3:16). They have no love for one another (cf. the Sadducees and Pharisees). They only hate Jesus more. All three parties here appear against him. **Master.** Teacher. They are very respectful and suave. They cannot deny the power of Jesus with the people. The courage of Jesus, which they here acknowledge, has just been shown.

17. **Is it lawful to give tribute unto Cæsar, or not?** The dilemma is perfect. Both the Pharisees and the Herodians resented the taxes to Cæsar (a general term applied to Augustus in Lk. 2:1, Tiberius in Lk. 3:1, Claudius in Acts 17:7, Nero in Acts 25:8 f.). The people in general sympathized with this attitude. To champion the Roman taxes would be to lose influence with the people. But to oppose the Roman taxes would be to expose one's self to the power of Rome. These bland questioners would at once report Jesus to Pilate.

18. **Perceived their wickedness.** "Their hypocrisy" (Mk. 12:15), "their craftiness" (Lk. 20:23). Here he addresses them as "ye hypocrites." Jesus had direct insight into the motives of men.

19. **Shew me the tribute money.** Mark (12:15) has it "Bring me a penny" (denarius), as if they either did not have one, or had to get it from others. Possibly they had scruples about having the Roman coin. The Sadducees had no scruples about this tax.

21. **Render therefore.** The very inscription on the money was an acknowledgment of debt to Cæsar. The tax was not a gift, but a debt for law, order, roads, etc. There is a duty to the state and a duty to God. Jesus had already indorsed the temple

22. unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.

3. *The Attack of the Sadducees*, 22:23–33

23. On that day there came to him Sadducees, which M
say that there is no resurrection: and they asked him,
24. saying, Master, Moses said, If a man die, having no Deut. 25: 5–10
children, his brother shall marry his wife, and raise up
25. seed unto his brother. Now there were with us seven
brethren: and the first married and deceased, and
26. having no seed left his wife unto his brother; in like
manner the second also, and the third, unto the seventh.
27, 28. And after them all the woman died. In the resurrection therefore whose wife shall she be of the seven?

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tax. The "image and superscription" implied the authority of the emperor who had struck the coin. The two spheres are distinct, but both exist. The Christian is not to evade either.

22. **They marvelled, and left him.** The escape of Jesus from their dilemma was so complete that they are helpless. They can do nothing but retire in disgrace. Luke (20:26) adds that they "held their peace," these disciples of the Pharisees and Herodians.

23. **On that day.** Alone in Matthew. **Sadducees.** Not disturbed by the failure of the Pharisees and Herodians. They may even have rejoiced at the discomfiture of the Pharisees and have taken fresh courage.

24. **Moses said.** Marriage with a deceased brother's wife is forbidden in Lev. 18:6; 20:21, but authorized if there is no male issue (Deut. 25:5–10). **Shall marry his wife.** In the Greek, shall perform the duty of a huband's brother to his wife.

28. **In the resurrection therefore whose wife shall she be of the seven?** The Sadducees had probably used this puzzle with great popular effect against the Pharisees who championed the doctrine of the resurrection. They hope now to score a point against both Jesus and the Pharisees, just as the Pharisees and Herodians in the matter of tribute to Cæsar had acted independently of the Sadducees, who really indorsed that tax. On this point it would seem that the Pharisees had always been put at a disadvantage by the Sadducees.

29. for they all had her. But Jesus answered and said
unto them, Ye do err, not knowing the scriptures, nor
30. the power of God. For in the resurrection they
neither marry, nor are given in marriage, but are as
31. angels in heaven. But as touching the resurrection
of the dead, have ye not read that which was spoken
Ex. 3:6 32. unto you by God, saying, I am the God of Abraham,
and the God of Isaac, and the God of Jacob? God
33. is not *the God* of the dead, but of the living. And when
the multitudes heard it, they were astonished at his
teaching.

4. *A Lawyer's Inquiry*, 22:34–40

R 34. But the Pharisees, when they heard that he had put
the Sadducees to silence, gathered themselves together.

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29. **Ye do err, not knowing the scriptures, nor the power of God.** They were ignorant in both respects.

30. **As angels.** In this respect. The Sadducees do not understand the power of God in the future life. They deny the existence of angels also. There will be no need for marriage in heaven.

31. **Have ye not read?** Jesus here shows their ignorance of the Scriptures. They had appealed to Moses. Jesus quotes from Moses (Ex. 3:6). The Sadducees held to the Pentateuch.

32. **God is not the God of the dead, but of the living.** Only the living can have a God. It was an astonishing turn of a familiar passage and a complete answer. Even the Pharisees had failed to find proof of a future life in the Pentateuch.

33. **When the multitudes heard it.** They had listened eagerly to the debate between Jesus and his enemies. This point in particular had greatly interested them. They cannot restrain their enthusiasm for Jesus. Even the Pharisees (scribes, Lk. 20:39) applaud this victory of Jesus over the Sadducees. Cf. Matt. 22:34.

34. **But the Pharisees.** They could not conceal their satisfaction at the defeat of the Sadducees. But all the more it was important for them to renew the attack on Jesus, else the people would think him victorious over all.

35. And one of them, a lawyer, asked him a question, M
36. tempting him, Master, which is the great command-
37. ment in the law? And he said unto him, Thou shalt Deut. 6:5
love the Lord thy God with all thy heart, and with all
38. thy soul, and with all thy mind. This is the great
39. and first commandment. And a second like *unto it* Lev. 19:18
40. is this, Thou shalt love thy neighbour as thyself. On
these two commandments hangeth the whole law, and
the prophets.

5. *Jesus turns the Tables on his Enemies by demanding their Interpretation of the Messiah*, 22:41–46

41. Now while the Pharisees were gathered together, M
42. Jesus asked them a question, saying, What think ye

35. **And one of them, a lawyer.** The lawyers (scribes) were generally Pharisees. These doctors of the law have been compared to our modern LL.D. (doctor of civil and ecclesiastical law), since both kinds of law were studied by them. **Tempting him.** But Mark (12:28) merely has "knowing that he had answered them well." Hence some scholars think that Matthew had another source here than Mark, and that Mark was more favorable in his report of this scribe than Matthew. Mark (12:32–34) has the scribe agreeing with Jesus and receiving the commendation of Christ. Still, it was the answer of Jesus to the Sadducees that the lawyer liked, and the reply of Jesus to his own query may have taken the spirit of opposition out of him. He was evidently not one of the very worst of the Pharisees.

36. **Which is the great commandment in the law?** More exactly, "What sort of commandment is great in the law?"

37. **Thou shalt love the Lord thy God.** Love is the principle that gives rank to the commandments. All else comes out of love to God. Jesus quotes Deut. 6:5.

39. **And a second.** This is also based on love. Love of God makes possible love of one's neighbor. Jesus quotes Lev. 19:18.

40. **On these two.** In Lk. 10:27 a lawyer combines these two commandments. The lawyer had asked for the law and Jesus gave him two quotations from the law. There was nothing for him to do but to agree.

41. **While the Pharisees were gathered together.** Cf. Matt.

of the Christ? whose son is he? They say unto him,
43. *The son* of David. He saith unto them, How then
doth David in the Spirit call him Lord, saying,
44. The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?
45. If David then calleth him Lord, how is he his son?

22:34. Jesus turns on them, for they had made the last attack and had been his most persistent enemies all through his ministry. Matthew more than any of the Gospels shows this growing antagonism between the Pharisees and Jesus.

42. **What think ye of the Christ.** This was not a flippant question, nor one asked merely to put the Pharisees at a disadvantage. It was really the fundamental difference between Jesus and the Pharisees. They held divergent views concerning the Messiah. **Whose son is he?** There was no difference of opinion on this point. He had to be a son of David. Matthew took pains to prove that Jesus was this. He had to be more than a son of David, and this is where the Pharisees had failed to understand Jesus.

43. **How then doth David in the Spirit call him Lord?** A number of problems are raised by this query of Jesus. The quotation is from Psalm 110, which was generally held as Messianic and Davidic in authorship. Jesus attributes inspiration also to David. The inspiration and Messianic application modern critics admit, but many of them deny the Davidic authorship. Some suggest that the Psalmist is quoting David, others that Jesus merely takes the popular point of view for argument's sake, others that Jesus himself really did not know. The matter cannot be argued here, but one may note in passing that, if the inspiration here attributed by Jesus to David be allowed, the Davidic authorship becomes less difficult to hold.

45. **If David then calleth him Lord, how is he his son?** The Pharisees began with the sonship to David and overlooked the Lordship of the Messiah. But he was greater than David himself, though his son. Jesus begins with the Lordship of the Messiah and challenges the sonship, not because it was untrue, but because it alone was not enough to satisfy the situation. He does not answer his own questions, though he implies that the solution is that the Messiah is Lord, and therefore superior to the ordinary Jewish interpretation of the term son of David.

46. And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

6. *Vehement Denunciation of the Scribes and Pharisees*, 23:1–34

23. Then spake Jesus to the multitudes and to his R
2. disciples, saying, The scribes and the Pharisees sit
3. on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after
4. their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will

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46. **And no one was able to answer him a word.** The Pharisees were speechless. They had never seen this problem in the Psalm before. "And the common people heard him gladly" (Mk. 12:37). The debate had begun with the effort of the rulers to ruin the influence of Jesus with the people. His triumph is complete. He is more the popular hero than ever.

(1) *The People and the Disciples warned about the Scribes and Pharisees*, 23:1–12

1. **To the multitudes and the disciples.** Mark (12:38 f.) and Luke (20:45–47) have very brief descriptions of this impressive scene. The Pharisees were still present, but awed and silent. Jesus here draws their picture in bold outline. Some of these points Christ had already made at various times during his ministry. But now the culmination has come. Jesus unequivocally denounces their hypocrisy.

2. **Sit on Moses' seat.** *I.e.* are accepted as credited and supreme religious leaders.

3. **All things.** In accord with the seat of Moses. Jesus does not, of course, mean to approve out of hand all the motives of the Pharisees. **But do not ye after their works.** The chief complaint that Jesus has to make against the Pharisees is hypocrisy. They claim to be good and speak well, but do not live up to their profession. No sin calls forth such denunciation from Jesus as does hypocrisy.

4. **But they themselves.** Typical specimen of the ecclesias-

5. not move them with their finger. But all their works
they do for to be seen of men: for they make broad
their phylacteries, and enlarge the borders *of their*
6. *garments*, and love the chief place at feasts, and the
7. chief seats in the synagogues, and the salutations in
the marketplaces, and to be called of men, Rabbi.
8. But be not ye called Rabbi: for one is your teacher,
9. and all ye are brethren. And call no man your father
on the earth: for one is your Father, which is in
10. heaven. Neither be ye called masters: for one is your
11. master, *even* the Christ. But he that is greatest among
12. you shall be your servant. And whosoever shall exalt
himself shall be humbled; and whosoever shall humble himself shall be exalted.
13. But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against

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tics who hold themselves aloof from and above the people with their burdens and problems.

5. **For to be seen of men.** The chief motive with the Pharisee in his ceremonial practices (cf. Matt. 6:1–18). In vs. 5–7 are mentioned six examples of their conduct to be seen of men. **Phylacteries.** The Pharisees made a literal application of the metaphor in Ex. 13:2–10, 11–17 and bound strips of the law to the forehead and to the arm. They made a display of this form. There is no evidence that Jesus wore phylacteries. **The borders of their garments.** More properly, their "tassels," thus making conspicuous their legalistic preciseness. Jesus, like other Jews, wore these tassels to his garments (Matt. 9:20), but not as an evidence of punctilious piety.

8. **Be not ye called Rabbi.** Jesus was frequently called Rabbi. What he has in mind evidently is to warn the disciples in particular against anxiety for notice. The disciples are brethren, are on an equality. The democracy of discipleship is here sought. Ecclesiasticism is thus inconsistent with the spirit of Jesus.

9. **Your father on the earth.** The same general point. Anxiety for rank and preferment is denounced.

10. **Master.** Not the usual word for teacher, but leader, guide.

men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he
17. is a debtor. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold?
18. And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it,
19. he is a debtor. Ye blind: for whether is greater, the
20. gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by

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(2) *Denunciation of the Scribes and Pharisees to their Faces*, 23:13–31

(*a*) The First Woe. For being in the way of those who seek to enter the kingdom. Vs. 13. Cf. Lk. 11:52. Here it is the door of the kingdom, while in Luke it is the door of knowledge about the kingdom. It is a denunciation of rabbinical sophistry, the oral tradition which had obscured the word of God. **Woe unto you, scribes and Pharisees, hypocrites.** Thus each of the seven woes begins, except that the third has only "Woe unto you" (vs. 16). Vs. 14 is not genuine here. It is genuine in Mk. 12:40; Lk. 20:47. This really makes eight woes.

(*b*) The Second Woe. For making those under their influence worse than they were before. Vs. 15. **Son of hell.** Son of Gehenna, a fearful indictment against the religious leaders of the time.

(*c*) The Third Woe. For theological hair-splitting. 16–22. They made casuistical distinctions to decide whether an oath was binding or not. They distinguished between the temple and the gold of the temple, between the altar and the gift that is on it. If

21. all things thereon. And he that sweareth by the
temple, sweareth by it, and by him that dwelleth
22. therein. And he that sweareth by the heaven, swear-
eth by the throne of God, and by him that sitteth
thereon.

23. Woe unto you, scribes and Pharisees, hypocrites!
for ye tithe mint and anise and cummin, and have left
undone the weightier matters of the law, judgement,
and mercy, and faith: but these ye ought to have done,
24. and not to have left the other undone. Ye blind guides,
which strain out the gnat, and swallow the camel.

25. Woe unto you, scribes and Pharisees, hypocrites!
for ye cleanse the outside of the cup and of the platter,
but within they are full from extortion and excess.
26. Thou blind Pharisee, cleanse first the inside of the cup
and of the platter, that the outside thereof may be-
come clean also.
27. Woe unto you, scribes and Pharisees, hypocrites!
for ye are like unto whited sepulchres, which out-

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any difference were made, an oath by the temple and the altar would be more binding, not less. But it was subterfuge and cobweb.

(*d*) The Fourth Woe. For wrong emphasis in duties. 23. f. Their scrupulosity over details led them to overlook the greater moral issues of life. According to Deut. 14: 22; Lev. 27: 30 all the herbs had to be tithed. But that was not all of life nor the main thing in life. The gnat and camel make a strong hyperbole. The straining out of the gnat was done for water, wine, etc.

(*e*) The Fifth Woe. For mere external ceremonialism. 25 f. Cf. Lk. 11: 39. The Pharisees were more afraid of ceremonial uncleanness than any modern man could be of germs of disease. With them it was not a question of real cleanness, but of ceremonial cleanness. The irony is keen.

(*f*) The Sixth Woe. For inward corruption. 27 f. The whited sepulchre is a graphic picture of hypocrisy.

wardly appear beautiful, but inwardly are full of dead
28. men's bones, and of all uncleanness. Even so ye also
outwardly appear righteous unto men, but inwardly
ye are full of hypocrisy and iniquity.
29. Woe unto you, scribes and Pharisees, hypocrites! Q
for ye build the sepulchres of the prophets, and gar-
30. nish the tombs of the righteous, and say, If we had
been in the days of our fathers, we should not have
been partakers with them in the blood of the prophets.
31. Wherefore ye witness to yourselves, that ye are sons
32. of them that slew the prophets. Fill ye up then the
33. measure of your fathers. Ye serpents, ye offspring
of vipers, how shall ye escape the judgement of hell?
34. Therefore, behold, I send unto you prophets, and wise
men, and scribes: some of them shall ye kill and
crucify; and some of them shall ye scourge in your
35. synagogues, and persecute from city to city: that
upon you may come all the righteous blood shed on
the earth, from the blood of Abel the righteous unto
the blood of Zachariah son of Barachiah, whom ye slew

(*g*) The Seventh Woe. For being like their fathers. 29–32. The thought is not altogether plain, but is probably this: although the Pharisees declare they would not have killed the prophets had they lived in their fathers' days, they yet are partners in the deed in that they build the tombs for their fathers' victims. The imperative in verse 32 is correct. It is sarcasm.

(*h*) The Climax. 33–36. If one thinks that these words are too bitter, he must recall the long restraint of Jesus. There does come a time for the full exposure of hypocrites. It had come for the Pharisees. The words of Jesus burn, but they are true and merited.

33. **Ye serpents.** Cf. Matt. 12:34.

34. **Therefore, behold, I send.** Cf. Matt. 10:16 ff.

35. **From the blood of Abel.** In Gen. 4:10, the first book in the O. T. **Zachariah the son of Barachiah.** In 2 Chron. 24:20–22 (the last book of the Jewish Canon) it is Zachariah the son of

36. between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

7. *Lament over Jerusalem*, 23:37–39

37. O Jerusalem, Jerusalem, which killeth the prophets,
and stoneth them that are sent unto her! how often
would I have gathered thy children together, even as
a hen gathereth her chickens under her wings, and ye
38. would not! Behold, your house is left unto you deso-
39. late. For I say unto you, Ye shall not see me hence-
forth, till ye shall say, Blessed *is* he that cometh in
the name of the Lord.

Jehoiada who is mentioned. Cf. Lk. 11:51, where "son of Barachiah" is not mentioned. The prophet (Zech 1:1) could be meant, but we have no account of his murder. The text in Matthew may represent early textual error. The original reading may have been, as in Luke, merely Zachariah.

37. **O Jerusalem, Jerusalem.** Luke (13:34 f.) has this lament at an earlier period in Perea. The connection is suitable in both places and the lament may have been uttered twice. It forms a fitting close to the denunciation of the Pharisees. Indeed, Luke (19:41–44) has another lament over Jerusalem as Jesus beheld the city on the Triumphal Entry. But the language is identical in Luke 13:34 f. and in Matthew, so that it becomes more difficult, though not impossible, to think of the repetition. There were two lamentations according to Luke and there may have been another according to Matthew. If there were only two, there is no way to decide which order is correct between Matthew and Luke in the matter under discussion. Note the solemn repetition of the name Jerusalem. **How often.** This language implies a Jerusalem ministry more extensive than is shown in the Synoptic Gospels. The Gospel of John makes the point clearer, being largely devoted to the Judean ministry of Jesus.

38. **Your house.** Jerusalem. Cf. Lk. 19:41–44. It is the destruction of the city.

39. **Till ye shall say.** The multitudes had said at the Triumphal Entry (Lk. 19:38). If the order of Lk. 13:34 f. is correct, that could be the fulfilment. But, as Matthew has it, the second coming is what Jesus has in mind. Thus ends the last public discourse of Jesus.

IX. The Coming Judgment on the City and the World, 24 and 25

1. *The Prophecy of the End*, 24: 1–31

24. And Jesus went out from the temple, and was going **24:3**
on his way; and his disciples came to him to shew him
2. the buildings of the temple. But he answered and
said unto them, See ye not all these things? verily
I say unto you, There shall not be left here one stone
upon another, that shall not be thrown down.
3. And as he sat on the mount of Olives, the disciples
came unto him privately, saying, Tell us, when shall
these things be? and what *shall be* the sign of thy

The destruction of the temple, the second return of Jesus as Messiah, the end of the age blend all through this eschatological discourse; now one, now the other, is in the foreground. The death of Jesus lies back of all that is here said. According to Matt. 23: 37–39 Jesus had just foretold, in symbolic language, the destruction of the temple. It was natural that, as they passed out for the last time, the disciples should comment on the beauty of these buildings. But now they are astonished to hear Christ pointedly foretell the doom of the city.

3. **Privately**. They wait till they rest on the Mount of Olives on the way to Bethany to ask about the solemn words of Jesus. Peter, James, John, Andrew (Mk. 13: 3) were the ones who asked Jesus. **When**. That catastrophe they may have associated with the end of the age. **End of the world**. Consummation of the age. All the current problems of eschatology are thus raised. The reply of Jesus as given in the Synoptic Gospels is probably the most difficult portion of the Gospels to explain. It is the longest discourse given in Mark. All sorts of problems are raised by it, whether the Gospels have incorporated a Jewish apocalypse at this point, whether the disciples clearly apprehended what Jesus said, whether the Gospels have put into one great discourse much

4. coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man
5. lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray.
6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs

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that Jesus said on various occasions, how the apocalyptic imagery is to be understood, how the various topics are to be distinguished. The subject is too large for extensive treatment here. In general it may be said that it seems appropriate and probable that Jesus on this occasion delivered such a discourse just before his death and after the final break with the rulers. It is improbable that the Gospels would incorporate into the words of Jesus a Jewish apocalypse. Jesus himself on various occasions had spoken of the eschatological side of the kingdom. It is not unlikely that some of those sayings should be repeated at this time (cf. Lk. 12:39–46; 17:26–35). Inasmuch as several subjects are raised in the query of the disciples, they are treated more or less together in the reply of Jesus. He may not have kept them separate. They are certainly blended in the report. It is not possible always to separate them. In one sense the destruction of Jerusalem was a coming of Christ with power and was a symbol of the judgment at the end of the world. The first part of the discourse mainly refers to the destruction of Jerusalem; the last part is wholly about the end of the world and the second coming; the middle portion is now about one and now about the other. It may be said further that Jesus used the current apocalyptic language (cf. Daniel, Ezekiel, and the Jewish apocalypses like Baruch, Enoch, etc.) in order to be understood. But his language is free from the gross and materialistic ideas in some of the Jewish apocalypses of the time. Jesus spiritualized the language of the time and used it for a moral purpose. He wishes to warn the disciples and early Christians and urge them to holy living. As in all apocalyptic language, it is highly figurative and not meant to be taken in literal detail. A general and tentative analysis of the discourse is all that can be here attempted.

3. **End of the world.** Jesus answers the disciples' last question first. He warns them against false Christs, and false prophets with programmes and dates. The Gospel must first be proclaimed in the whole world and many troubles will come. It is important to remember this distinct statement, for some even say that Jesus himself expected to come back right away. He manifestly cannot

7. come to pass; but the end is not yet. For nation shall
rise against nation, and kingdom against kingdom:
and there shall be famines and earthquakes in divers
8. places. But all these things are the beginning of
9. travail. Then shall they deliver you up unto tribu-
lation, and shall kill you: and ye shall be hated of all
10. the nations for my name's sake. And then shall many
stumble, and shall deliver up one another, and shall
11. hate one another. And many false prophets shall
12. arise, and shall lead many astray. And because
iniquity shall be multiplied, the love of the many shall
13. wax cold. But he that endureth to the end, the same
14. shall be saved. And this gospel of the kingdom shall
be preached in the whole world for a testimony unto
all the nations; and then shall the end come.

15. When therefore ye see the abomination of desola-
tion, which was spoken of by Daniel the prophet,
standing in the holy place (let him that readeth under-

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mean that in view of vss. 4–14. Jesus here presupposes the current belief in the two ages — " this age " and " the coming age." The former would end (be consummated), the latter begin, at the triumph of the Messiah.

14. **And then shall the end come.** This " then " in Matthew is a very vague note of time, but it will be " not yet " (vs. 6).

15. **Abomination of desolation.** Cf. 1 Macc. 1:54, 59, where the reference is to the desecration of the altar of burnt offerings by an heathen altar erected upon it. **In the holy place.** A distinct reference to a desecration of the temple. **Daniel the prophet.** See Dan. 9:17; 11:31; 12:11. Luke (21:21) mentions the compassing of Jerusalem with armies. Mark does not refer to Daniel. **Let him that readeth understand.** In Mark (13:14) this parenthesis naturally seems the warning of the Evangelist. In Matthew it might be the remark of Jesus referring to Daniel, but even in Matthew it may be the word of the Evangelist. If it is the note of the Evangelist, it has some bearing on the date of the Gospel.

16. stand), then let them that are in Judæa flee unto the
17. mountains: let him that is on the housetop not go
18. down to take out the things that are in his house: and
let him that is in the field not return back to take his
19. cloke. But woe unto them that are with child and
20. to them that give suck in those days! And pray ye
that your flight be not in the winter, neither on a
21. sabbath: for then shall be great tribulation, such as
hath not been from the beginning of the world until
22. now, no, nor ever shall be. And except those days
had been shortened, no flesh would have been saved:
but for the elect's sake those days shall be shortened.
23. Then if any man shall say unto you, Lo, here is the
24. Christ, or, Here; believe *it* not. For there shall arise
false Christs, and false prophets, and shall shew great
signs and wonders; so as to lead astray, if possible,
25. even the elect. Behold, I have told you beforehand.
26. If therefore they shall say unto you, Behold, he is in
the wilderness; go not forth: Behold, he is in the
27. inner chambers; believe *it* not. For as the lightning
cometh forth from the east, and is seen even unto the
west: so shall be the coming of the Son of man.
28. Wheresoever the carcase is, there will the eagles be
gathered together.
29. But immediately, after the tribulation of those days,

16. **Flee unto the mountains.** The Christians did flee to Pella in Perea during the siege of Jerusalem.

22. **No flesh would have been saved.** In Jerusalem. For the horror of this dreadful event see Josephus, *War*.

26. **Behold.** The warning about false Christs and prophets is repeated. Vss. 26 and 27 are like Lk. 17:23, 24.

28. **Wheresoever the carcase is.** Cf. Lk. 17:37, a proverbial saying. So Job 29:30; Hab. 1:8. The application here is more general than in Luke.

29. **But immediately.** Mark (13:24) has only "in those

the sun shall be darkened, and the moon shall not give
her light, and the stars shall fall from heaven, and the
30. powers of the heavens shall be shaken: and then shall
appear the sign of the Son of man in heaven: and then
shall all the tribes of the earth mourn, and they shall
see the Son of man coming on the clouds of heaven
31. with power and great glory. And he shall send forth
his angels with a great sound of a trumpet, and they
shall gather together his elect from the four winds,
from one end of heaven to the other.

2. *Parables of Warning against being surprised by the Coming of the Christ*, 24:32–25:30

32. Now from the fig tree learn her parable: when her
branch is now become tender, and putteth forth its
33. leaves, ye know that the summer is nigh; even so ye
also, when ye see all these things, know ye that he is
34. nigh, *even* at the doors. Verily I say unto you, This
generation shall not pass away, till all these things be

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days." Cf. Rev. 22:20, "I come quickly," and Rev. 1:1, "shortly." The notes of time in apocalypse are very vague and uncertain and are not to be pressed literally. Cf. 2 Pet. 3:8 f. Recall also the "not yet" of Jesus above and the statement of his own ignorance as to time in Matt. 24:36. The uncertainty as to the time of the end is the dominant note. Bold imagery is a characteristic of apocalyptic.

32. Is the parable about the destruction of Jerusalem, the second coming of Jesus, or both? The matter is not perfectly clear.

33. **He is nigh.** Luke (21:31) has "the kingdom of God is nigh." What is it that will be, as the fig leaves are a sign of summer, a sign of the coming of the kingdom? Is it the destruction of Jerusalem? If so, does Jesus mean that the end of the age is then near? Or will the destruction of the city be itself a means of the spread of the kingdom in the world? This latter is the more probable idea.

34. **This generation shall not pass away till all these things be**

35. accomplished. Heaven and earth shall pass away,
36. but my words shall not pass away. But of that day
and hour knoweth no one, not even the angels of
37. heaven, neither the Son, but the Father only. And
as *were* the days of Noah, so shall be the coming of the
38. Son of man. For as in those days which were before
the flood they were eating and drinking, marrying and
giving in marriage, until the day that Noah entered
39. into the ark, and they knew not until the flood came,
and took them all away; so shall be the coming of the
40. Son of man. Then shall two men be in the field; one
41. is taken, and one is left: two women *shall be* grinding
42. at the mill; one is taken, and one is left. Watch

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fulfilled. This is the most difficult verse in the entire discourse, unless Jesus has in mind only the destruction of Jerusalem. The use of "all these things" seems against that interpretation, but the language shifts so often from one subject to the other that one hesitates to insist too literally on the inclusive sense. Thus also a perfectly natural meaning is given to "this generation." On the whole, fewer obstacles seem to lie in this direction, to apply the language to the destruction of the city.

36. **Neither the Son, but the Father only**. It is doubtful if "neither the Son" is genuine in Matthew, though it is involved in the words "Father only." But the words are genuine in Mk. 13:32. The matter about which Jesus confesses ignorance is the time of his second coming and the end of the world. It is curious that in the face of this statement so many schemes with dates of the end of the world have been made. They have all come to naught. Jesus is confident as to the fact, but uncertain as to the time. The knowledge of Jesus while on earth was limited in other matters also, as we have seen, but limitation does not mean error. It is gratuitous to say that Jesus expected to come back soon (as we count time), after he expressly says that he did not know the time.

37. **As were the days of Noah**. Cf. Lk. 17:27.

40. **Two men**. Cf. Lk. 17:34.

41. **Two women**. Cf. Lk. 17:35.

42. **Watch therefore**. The uncertainty of the day is an argument for watchfulness, not for indifference.

therefore: for ye know not on what day your Lord
43. cometh. But know this, that if the master of the
house had known in what watch the thief was coming,
he would have watched, and would not have suffered
44. his house to be broken through. Therefore be ye
also ready: for in an hour that ye think not the Son
45. of man cometh. Who then is the faithful and wise
servant, whom his lord hath set over his household,
46. to give them their food in due season? Blessed is
that servant, whom his lord when he cometh shall find
47. so doing. Verily I say unto you, that he will set him
48. over all that he hath. But if that evil servant shall
49. say in his heart, My lord tarrieth; and shall begin to
beat his fellow-servants, and shall eat and drink with
50. the drunken; the lord of that servant shall come in a
day when he expecteth not, and in an hour when he
51. knoweth not, and shall cut him asunder, and appoint
his portion with the hypocrites: there shall be the
weeping and gnashing of teeth.

25. Then shall the kingdom of heaven be likened unto
ten virgins, which took their lamps, and went forth to
2. meet the bridegroom. And five of them were foolish,

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43. **But know this.** This lesson is enforced by three parables. The first is that of the wise servant (24:43–51). Mark (13:35–37) and Luke (21:36) both have the warning, but not the parables. Luke has indeed in another connection a parable much like the first (Lk. 12:39–46).

51. **There.** Out there with the hypocrites, a picture of hell.

1. **Likened unto ten virgins.** The second of the parables exhorting watchfulness (Matt. 25:1–13). The details of this most impressive parable have often been needlessly pressed. It is not necessary to see any special meaning in the number ten or five, nor in the virgins as virgins. It is just an illustration drawn from the marriage customs of the time to set forth in vivid fashion the peril of not watching and being ready when Jesus comes.

3. and five were wise. For the foolish, when they took
4. their lamps, took no oil with them: but the wise took
5. oil in their vessels with their lamps. Now while the
6. bridegroom tarried, they all slumbered and slept. But
at midnight there is a cry, Behold, the bridegroom!
7. Come ye forth to meet him. Then all those virgins
8. arose, and trimmed their lamps. And the foolish said
unto the wise, Give us of your oil; for our lamps are
9. going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye
10. rather to them that sell, and buy for yourselves. And
while they went away to buy, the bridegroom came;
and they that were ready went in with him to the
11. marriage feast: and the door was shut. Afterward
come also the other virgins, saying, Lord, Lord, open
12. to us. But he answered and said, Verily, I say unto
13. you, I know you not. Watch therefore, for ye know
not the day nor the hour.

14. For *it is* as *when* a man, going into another country,
called his own servants, and delivered unto them his
15. goods. And unto one he gave five talents, to another
two, to another one; to each according to his several
16. ability; and he went on his journey. Straightway he

13. **Watch therefore.** Jesus himself points the moral of the parable.

14. **For it is as when a man.** The third parable about watchfulness (25:14–31) is that of the talents. This parable is similar in some respects to that of the pounds in Lk. 19:11–28, but unlike it in various points. The parable of the talents has three classes instead of the two in the parable of the ten pounds. The faithful servants here fall into two classes (one with five talents, one with two). The unfaithful class (one talent) is not subdivided. This parable shows that there is work to do while we wait for the Master to come back. The thing to do is to use well the gifts at one's disposal.

that received the five talents went and traded with
17. them, and made other five talents. In like manner
18. he also that *received* the two gained other two. But
he that received the one went away and digged in
19. the earth, and hid his lord's money. Now after a
long time the lord of those servants cometh, and
20. maketh a reckoning with them. And he that received
the five talents came and brought other five talents,
saying, Lord, thou deliveredst unto me five talents:
21. lo, I have gained other five talents. His lord said
unto him, Well done, good and faithful servant:
thou hast been faithful over a few things, I will
set thee over many things: enter thou into the joy
22. of thy lord. And he also that *received* the two
talents came and said, Lord, thou deliveredst unto me
23. two talents: lo, I have gained other two talents. His
lord said unto him, Well done, good and faithful ser-
vant; thou hast been faithful over a few things, I will
set thee over many things: enter thou into the joy of
24. thy lord. And he also that had received the one
talent came and said, Lord, I knew thee that thou art
a hard man, reaping where thou didst not sow, and
25. gathering where thou didst not scatter: and I was
afraid, and went away and hid thy talent in the earth:
26. lo, thou hast thine own. But his lord answered and
said unto him, Thou wicked and slothful servant,
thou knewest that I reap where I sowed not, and
27. gather where I did not scatter; thou oughtest there-
fore to have put my money to the bankers, and at my
coming I should have received back mine own with
28. interest. Take ye away therefore the talent from
29. him, and give it unto him that hath the ten talents.
For unto every one that hath shall be given, and he

shall have abundance: but from him that hath not,
30. even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

3. *The Son of Man as Judge of all the Nations*, 25:31–46

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the
32. throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from
33. the goats: and he shall set the sheep on his right hand,
34. but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from
35. the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me
36. drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me:

This magnificent climax to the discourse occurs only in Matthew.

31. **But the Son of man shall come in his glory.** Jesus now repeats the fact with a description of the judgment scene.

32. **The sheep from the goats.** Here on earth the sheep and the goats mingle. The astonishing thing in this description is that the sheep seem surprised that they are sheep and the goats that they are goats. Jesus does not mean, of course, that service to the needy is the only way to serve him. But it is proof of the right attitude of heart. As in the Sermon on the Mount, so here character, not creed, loving service, not outward religion, is the final proof demanded by Jesus. The new heart must issue in new character.

34. **Depart from me, ye cursed, into the eternal fire.** It is highly figurative language. But the reality of hell is clearly taught by Jesus.

37. I was in prison, and ye came unto me. Then shall the
righteous answer him, saying, Lord, when saw we thee
an hungred, and fed thee? or athirst, and gave thee
38. drink? And when saw we thee a stranger, and took
39. thee in? or naked, and clothed thee? And when saw
40. we thee sick, or in prison, and came unto thee? And
the King shall answer and say unto them, Verily I say
unto you, Inasmuch as ye did it unto one of these my
41. brethren, *even* these least, ye did it unto me. Then
shall he say also unto them on the left hand, Depart
from me, ye cursed, into the eternal fire which is pre-
42. pared for the devil and his angels: for I was an hungred,
and ye gave me no meat: I was thirsty, and ye gave
43. me no drink: I was a stranger, and ye took me not
in; naked, and ye clothed me not; sick, and in prison,
44. and ye visited me not. Then shall they also answer,
saying, Lord, when saw we thee an hungred, or athirst,
or a stranger, or naked, or sick, or in prison, and did
45. not minister unto thee? Then shall he answer them,
saying, Verily I say unto you, Inasmuch as ye did it
not unto one of these least, ye did it not unto me.
46. And these shall go away into eternal punishment:
but the righteous into eternal life.

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46. **Into eternal punishment.** The same word "eternal" here as with "life" in the same verse. Eternal punishment seems clearly taught in the N. T. One does not care to be unduly dogmatic about such a theme, but it is at least pertinent to ask on what ground God can stop the punishment in the future if the sinner keeps on sinning? If men will not repent here, will they in hell? **Into eternal life.** The contrast to eternal punishment. The life is as eternal as the punishment. The phrase is not common in Matthew and is all the more impressive as the close of this address. John uses it often.

X. Victory of the Enemies of Jesus, 26 and 27

1. *Jesus sets a Date for his Death*, 26 : 1 f.

26:1 **26.** And it came to pass, when Jesus had finished all
2. these words, he said unto his disciples, Ye know that
after two days the passover cometh, and the Son of
man is delivered up to be crucified.

2. *The Sanhedrin hold an Important Meeting to discuss the Situation*, 26 : 3–5

3. Then were gathered together the chief priests, and
the elders of the people, unto the court of the high
4. priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty,

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1. **When Jesus had finished.** Probably he had returned to Bethany. If so, it was our Tuesday evening (beginning of Wednesday after sunset as the Jews counted time).

2. **After two days.** The betrayal occurred on our Thursday night (Friday night as the Jews counted, night and day). Lk. (22 : 1) has only "drew nigh." **The passover cometh.** Mark (14 : 1) has "the passover and the unleavened bread," while Luke (22 : 1) explains that the unleavened bread is the passover. Technically the unleavened bread came the day after the passover. But the term passover was used either for the passover meal or for the whole period of eight days including the unleavened bread. The passover was on the 14th, the unleavened bread on the 15–21.

3. **Were gathered together.** Not in Mark and Luke, but implied in what they say. It was, according to Matthew, a formal meeting after the raising of Lazarus (Jn. 11 : 47 f.). It is probably on our Tuesday night (beginning of the Jewish Wednesday). From now to the end the four Gospels run more or less parallel.

4. **By subtilty.** The bold defiance of the Sanhedrin (Jn. 11 : 57) has disappeared.

5. and kill him. But they said, Not during the feast, lest a tumult arise among the people.

3. *Honor to Jesus in Bethany*, 26:6–13

6. Now when Jesus was in Bethany, in the house of M
7. Simon the leper, there came unto him a woman having an alabaster cruse of exceeding precious ointment, and
8. she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying,
9. To what purpose is this waste? For this *ointment*

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5. **Lest a tumult arise.** They acknowledge to themselves their defeat and the power of Jesus with the people.

6. **In Bethany.** John (12:1 f.) mentions this feast given Jesus when he gives the time of Christ's coming to Bethany from Jericho six days before the passover. Matthew and Mark both give it on the evening after the great debate in the temple, our Tuesday evening. It is not possible to tell for certain which date is correct, though it seems probable that the order in Matthew and Mark is the true one. John probably mentioned it when he did because he does not refer to Bethany again. **Simon the leper.** Luke does not give this incident, but in another connection he gives a somewhat similar scene in the house of Simon the Pharisee (Lk. 7:36–50). The name Simon is too common to make a point on and one was a Pharisee, the other a leper. There is nothing at all unlikely in the repetition of the anointing. The circumstances differ very radically.

7. **A woman.** John (12:2) gives her name, Mary the sister of Martha and Lazarus. It is wholly gratuitous to identify Mary with the woman that was a sinner in Luke's incident and then to make her out to be Mary Magdalene. Two wrongs are thus done. There is no proof that Mary Magdalene was a sinful woman, and least of all that Mary of Bethany was. Legend has thus wrongly slandered two noble women. The wiping of Christ's feet with the hair (Lk. 7:38; Jn. 12:3) is too slender a ground for such identification.

8. **They had indignation.** John (12:4) explains that Judas Iscariot was the one who made the point. The others acquiesced. John also adds that Judas was a thief. He was found out probably after this event.

might have been sold for much, and given to the poor.
10. But Jesus perceiving it said unto them, Why trouble
ye the woman? for she hath wrought a good work
11. upon me. For ye have the poor always with you;
12. but me ye have not always. For in that she poured
this ointment upon my body, she did it to prepare me
13. for burial. Verily I say unto you, Wheresoever this
gospel shall be preached in the whole world, that also
which this woman hath done shall be spoken of for
a memorial of her.

4. *Desertion of Judas to the Enemy*, 26:14–16

M 14. Then one of the twelve, who was called Judas
15. Iscariot, went unto the chief priests, and said, What
are ye willing to give me, and I will deliver him unto

9. **For much**. John mentions three hundred pence. Each penny or denarius was worth seventeen cents.

10. **For**. Jesus alone recognized the service Mary had unconsciously rendered.

12. **To prepare me for burial**. The disciples could not understand the words of Jesus about his death, but Mary had come to perceive what he meant. On this very evening he had spoken plainly on the subject (Matt. 26:1 f.).

13. **Shall be spoken**. Yet Matthew and Mark do not mention Mary's name here, perhaps because she was still alive.

14. **Then**. Apparently Judas was filled with resentment because of the public rebuke at the hands of Jesus. He seemingly left one meeting for the other, though he may have met the rulers next day (Wednesday). This was not the only motive with Judas. There were doubtless many things that converged to the one point, disappointment, envy, greed, resentment, ambition. Luke does not give the account of the feast, but he notes that Satan at this juncture entered into Judas with fresh power (22:3). **One of the twelve**. Noted also by Mark and John The disgrace of that fact remains the supreme example of treachery. The speculative theological question of the amount of religion that Judas had possessed may be waived with the note in Jn. 6:70 to the effect that Jesus called him a devil.

15. **What are ye willing to give me?** Matthew alone gives this

you? And they weighed unto him thirty pieces of
16. silver. And from that time he sought opportunity
to deliver him *unto them*.

5. *Jesus celebrates the Passover*, 26:17–25

17. Now on the first *day* of unleavened bread the dis- M
ciples came to Jesus, saying, Where wilt thou that we
18. make ready for thee to eat the passover? And he

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question which reveals the littleness of Judas. He offered to sell out. **Thirty pieces of silver.** Matthew likewise alone gives this detail (cf. also Matt. 27:9). He seems to bear in mind Zech. 11:12 f. This was the ordinary price of a slave and may explain the offer on the part of the Sanhedrin. Both Mark and Luke add that they were "glad" of the offer of Judas. It seemed to them like a dispensation of Providence, these pious murderers!

16. **Sought opportunity.** Luke (22:6) explains more exactly "in the absence of the multitude." They could with the help of Judas proceed with their plans now and not wait till after the passover as they had reluctantly decided to do (Matt. 26:5; Mk. 14:2). Judas knew how to take him by night away from the crowd.

17. **On the first day of unleavened bread.** Cf. also Mk. 14:12. If this term is meant in distinction from the passover, then the order is wrong, for the passover meal came first and then the feast of unleavened bread. But it is creating a needless difficulty to interpret the language thus. The feast of unleavened bread was often used for the whole period of eight days (Josephus, *Ant.* II. 15. 1). In one instance Josephus (*War* V. 3. 1) makes the feast of unleavened bread begin on the fourteenth of Nisan as the Synoptics do here, in another place (*Ant.* X. 3. 5) he has it start on the fifteenth. Besides both Mark and Luke explain that on this first day of unleavened bread the passover was sacrificed. The leavened bread was removed in the afternoon of the fourteenth day (Ex. 12:18) and unleavened bread used with the beginning of the fifteenth at sunset (Lev. 23:6). The paschal lamb was slain between the evenings (Ex. 12:6), *i.e.* between 3 P.M. and sundown. The lamb was eaten after the fifteenth day began, after sundown (Ex. 12:8). We may suppose that Jesus spent Wednesday in Bethany and that Thursday (14th Nisan) about noon the disciples make inquiry as the time draws near. **Eat the passover.** So Mark (14:12) and Luke (22:15) represent Jesus as calling this the regular passover meal. The matter is clear from the

said, Go into the city to such a man, and say unto him,
The Master saith, My time is at hand; I keep the
19. passover at thy house with my disciples. And the
disciples did as Jesus appointed them; and they
M 20. made ready the passover. Now when even was
come, he was sitting at meat with the twelve
21. disciples; and as they were eating, he said, Verily
I say unto you, that one of you shall betray me.
22. And they were exceeding sorrowful, and began to say
23. unto him every one, Is it I, Lord? And he answered

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point of view of the Synoptics that Jesus ate the regular passover meal after sundown at the beginning of Friday, the fifteenth of Nisan. Five passages in John (13:1 f.; 13:27; 18:28; 19:14; 19:31) are adduced to show that according to the Fourth Gospel Jesus did not eat the regular passover meal, but a meal a day ahead at the beginning of the fourteenth of Nisan. It is a complicated controversy, but the most difficult passage is Jn. 18:28, "eat the passover" after the institution of the Lord's supper. In the Synoptics the usage is for the paschal supper. There are eight instances of "passover" in the Gospel of John and they all refer to the paschal feast (feast of unleavened bread). In 2 Chron. 30:22 we read, "And they did eat the festival seven days." By "eat the passover" John may mean "keep the paschal feast." The other passages are easy of solution. It is not necessary to conclude therefore that John's Gospel gives a different time for the eating of the paschal meal by Jesus.

18. **Go into the city.** Luke (22:8) gives the names (Peter and John). **To such a man.** Jesus probably had a previous arrangement. It is possible that this man was the husband of Mary the mother of Mark, in whose house the disciples later met to pray (Acts 12:12). If so, this may also have been the house with the upper room (1:13) of Pentecost. Then Mark may have been the young man in Mk. 14:51. **I keep the passover.** Vivid present like a future.

20. **When even was come.** The "second evening" at sunset.

21. **One of you.** He had once before said that one of them was a devil (Jn. 6:70), but his remark made no such sensation as this charge.

22. **Is it I, Lord?** Each looks within to see if he is a possible traitor.

and said, He that dipped his hand with me in the
24. dish, the same shall betray me. The Son of man goeth,
even as it is written of him: but woe unto that man
through whom the Son of man is betrayed! good
25. were it for that man if he had not been born. And R
Judas, which betrayed him, answered and said, Is it
I, Rabbi? He saith unto him, Thou hast said.

6. *The Institution of the Lord's Supper*, 26:26–30

26. And as they were eating, Jesus took bread, and M
blessed, and brake it; and he gave it to the disciples,
27. and said, Take, eat; this is my body. And he took
a cup, and gave thanks, and gave to them, saying,
28. Drink ye all of it; for this is my blood of the covenant,

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23. **He that dipped.** For a partaker in a common meal to be hostile violated every principle of oriental civility. The phrase does not mean necessarily that Judas dipped again after this. But, as several dipped in the same dish with Jesus (they had no spoons, of course), it was not possible to tell by this indirect sign.

24. **The Son of man goeth.** To his death. **Even as it is written of him.** In the Scriptures.

25. **And Judas.** Matthew alone mentions that Judas hypocritically asked about himself. But for him not to have done so would be to attract attention to himself. **Thou hast said.** Expression of practical assent, but it was not noticed by the others.

26. **As they were eating.** Before the paschal meal was over. Cf. Lk. 22:17 f. **Take, eat.** Mk. (14:22) has "Take ye." The four accounts of the words of Jesus here vary a good deal, though Matthew and Mark are more alike, as are Luke's and Paul's accounts. **This is my body.** The bread is the symbol of the body of Jesus soon to be given as a sacrifice.

28. **Drink ye all of it.** Not in Mk. **For.** Not in Mark, who has "this is my blood of the covenant which is shed for many." Luke and Paul have "cup." The fruit of the vine is the symbol of the blood of Jesus. One may suppose with Matthew and Mark that Judas has already gone, though Luke does not make that point clear. If he is still present, it would be an added load upon his conscience to be taking a symbol of the blood that he was about to

29. which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out unto the mount of Olives.

7. *The Disciples warned by Jesus*, 26:31–35

M 31. Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered

32. abroad. But after I am raised up, I will go before you

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shed. **Unto remission of sins.** Only in Matthew, but it is really involved in the report of Mark. The blood of Jesus is shed for many. This important word of Jesus concerning his death needs to be compared with that in Matt. 20:28. Christ understands that his death is not a mere example for others, but has real and vital relation to the redemption of men from sin.

29. **In my Father's kingdom.** The Messianic banquet was one of the favorite pictures of the bliss of heaven when the kingdom is consummated.

30. **Hymn.** One of the psalms, like 115–118. **They went out.** They started out.

31. **Then.** Probably before they left the upper room, after starting, though it is not clear. This warning may have taken place on the way to the garden. One must recall that the wonderful dialogue and prayer in Jn. 14–17 came also in the upper room probably just after the institution of the supper. Cf. also the break in this section in Jn. 14:31. **Offended in me this night.** Made to stumble in me. Jesus had already said that one of them would betray him, and Judas had gone on that diabolical mission. Now he makes a prediction about the cowardice of all of them. Note "all ye." **It is written.** Cf. Zech. 13:7.

32. **After I am raised up.** So Mk. 14:32. Another prediction of his resurrection, but they still fail to comprehend. **I will go before you into Galilee.** So Mark also. This message will be repeated by the angels (Matt. 28:7) and by Jesus himself. It was to be on a prearranged mountain (Matt. 28:16), but this point also slips from their minds.

33. into Galilee. But Peter answered and said unto him,
If all shall be offended in thee, I will never be offended.
34. Jesus said unto him, Verily I say unto thee, that this
night, before the cock crow, thou shalt deny me thrice.
35. Peter saith unto him, Even if I must die with thee,
yet will I not deny thee. Likewise also said all the
disciples.

8. *The Struggle in the Garden and the Victory*, 26:36–46

36. Then cometh Jesus with them unto a place called M
Gethsemane, and saith unto his disciples, Sit ye here,
37. while I go yonder and pray. And he took with him
Peter and the two sons of Zebedee, and began to be

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33. **But Peter.** John (13:36) reports Peter as inquisitive about the movements of Jesus in which he could not share (13:36 ff.), and Luke (22:31 f.) mentions the special prayer that Jesus offered for Peter. **I will never.** He did think that he was more loyal than the rest. Jesus will remind him of this boast after his resurrection (Jn. 21:15).

35. **Even if I must die.** He was ready to go the full limit of loyalty. **Likewise.** All the disciples expressed similar loyalty to Jesus, cf. Mk. 14:31. But they will be scattered like sheep without a shepherd. John alone will really show fortitude, John and the women.

36. **Then.** The time is probably about midnight. **Gethsemane.** Oil-press, the word means, but it was a garden also (Jn. 18:1). It was in the valley between the city and the Mount of Olives. The precise spot is not known. Judas knew the custom of Jesus (Lk. 22:39) and so was able to take advantage of his isolation at this time of night. **While I go yonder and pray.** He had prayed for them and now he must pray for himself (cf. Jn. 17:1–5). He does not wish to be interrupted by Judas before he is ready. He must talk with the Father. He had often sought the Father in prayer. He is Christ's only refuge now as the shadow of the Cross creeps near.

37. **Peter and the two sons of Zebedee.** As on the Mount of Transfiguration, so here Jesus selects these three to watch while he prayed. The experience on the Mount ought to help them now as it was intended to do. Jesus has just foretold Peter's

38. sorrowful and sore troubled. Then saith he unto
them, My soul is exceeding sorrowful, even unto death:
39. abide ye here, and watch with me. And he went
forward a little, and fell on his face, and prayed, saying,
O my Father, if it be possible, let this cup pass away
from me: nevertheless, not as I will, but as thou wilt.
40. And he cometh unto the disciples, and findeth them
sleeping, and saith unto Peter, What, could ye not
41. watch with me one hour? Watch and pray, that ye
enter not into temptation: the spirit indeed is willing,
42. but the flesh is weak. Again, a second time he went
away, and prayed, saying, O my Father, if this cannot
43. pass away, except I drink it, thy will be done. And
he came again and found them sleeping, for their eyes
44. were heavy. And he left them again, and went away,

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denial this night, but none the less he chooses him now. He will give Peter his opportunity. **Began to be sorrowful.** Mark (14:33) says that he "began to be greatly amazed." Luke (22:44) calls it "an agony." The Comforter now needs to be comforted. It is pathetic and supremely tragic as Jesus turns from the Father to these three disciples three times. He seeks both divine and human aid in his great hour of trial. The Father did not fail him, though the disciples did. And yet in one sense Jesus had to drink his cup alone.

38. **My soul is exceedingly sorrowful, even unto death.** This much he confessed to the three uninterested disciples. Jesus asked for bread and received a stone.

39. **Nevertheless, not as I will, but as thou wilt.** The resignation is the victory. He did cry out against the cup that he had to drink. Surely it is not strange that the strong Son of God should have so felt the burden of the sin of the world upon his soul as he entered the dark gloom of the cross. It was no mere outcry against death. Cf. Heb. 5:7–9. But Jesus won the victory over himself in submission to the Father's will.

41. **Watch and pray.** In the very thick of his own temptation Jesus remembers the disciples. Jesus knows by experience what temptation really is (Heb. 2:17 f.). Even now he is warning the disciples against the temptation just before them.

and prayed a third time, saying again the same words.
45. Then cometh he to the disciples, and saith unto them,
Sleep on now, and take your rest: behold, the hour is
at hand, and the Son of man is betrayed unto the
46. hands of sinners. Arise, let us be going: behold, he
is at hand that betrayeth me.

9. *The Betrayal by Judas*, 26:47–56

47. And while he yet spake, lo, Judas, one of the twelve, M
came, and with him a great multitude with swords
and staves, from the chief priests and elders of the
48. people. Now he that betrayed him gave them a sign,
saying, Whomsoever I shall kiss, that is he: take him.

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44. **The same words.** Three times. Like sea billows the temptation came over him three times, but he stood his ground and won the day. Cf. the three temptations of the devil in the wilderness. Luke in a disputed passage (22:43 f.) adds that an angel helped Jesus before it was all over, when his sweat like drops of blood fell to the ground. The disciples had given him no consolation at all, but were asleep each time. Luke (22:45) explains that they were "sleeping for sorrow." Stunned and dazed by all that they had heard, they gave up hopelessly.

45. **Sleep on now.** He no longer needed their sympathy. He was victorious without them.

46. **Arise, let us be going.** Kaleidoscopic change. Jesus is ready for action and it is none too soon. He must meet the traitor. Judas knew the place (Jn. 18:2).

47. **While he yet spake.** So also Luke and Mark. **One of the twelve.** Mournful repetition of that sad fact. Cf. Mark and Luke. **A great multitude.** For fear that Jesus might find sympathizers. They were ready for emergencies. John (18:3) adds that they had "lanterns and torches." It was full moon, but they wished to be able to look into all the dark corners. **From the chief priests.** So all the Gospels. It was official. John (18:3) explains that there was a band of soldiers and officers along also. He tells also the challenge of Jesus and how they all went back and fell to the ground under the power of Christ's presence (18:4–9).

48. **A sign.** Judas prostituted the kiss to his devilish plan. Luke (22:48) represents Jesus as astonished at this depth of de-

49. And straightway he came to Jesus, and said, Hail,
50. Rabbi; and kissed him. And Jesus said unto him,
Friend, *do* that for which thou art come. Then they
51. came and laid hands on Jesus, and took him. And
behold, one of them that were with Jesus stretched
out his hand, and drew his sword, and smote the ser-
R 52. vant of the high priest, and struck off his ear. Then
saith Jesus unto him, Put up again thy sword into its
place: for all they that take the sword shall perish
53. with the sword. Or thinkest thou that I cannot be-
seech my Father, and he shall even now send me more
54. than twelve legions of angels? How then should the
M 55. scriptures be fulfilled, that thus it must be? In that

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pravity. It was ingratitude, besides, and sharper than a serpent's tooth.

50. **Friend, do that for which thou art come.** The passage is ambiguous, but on the whole this will answer as a translation. But Jesus means Judas to understand that he makes a voluntary surrender.

51. **Struck off his ear.** John (18:10) explains that it was Peter. The Synoptics evidently did not care to tell it. But John wrote long after Peter's death. Peter had one of the two swords or knives (Lk. 22:38) which the disciples had with them. He was trying to cut the man's head off. Probably the man dodged his head and Peter cut off his right ear (Lk. 22:50). John adds also that this servant of the high priest was named Malchus. Peter had lifted his hand against the officers of the law and had come near killing the man. He was in dire peril if he had been discovered.

52. **Put up again thy sword.** This rebuke took the heart out of Peter. Jesus not only surrendered himself, but would not allow the disciples to make any defence. They were in imminent peril for their own lives. Jesus had made a plea in behalf of them (Jn. 18:8), but the disciples did not feel secure.

53. **More than twelve legions of angels.** One legion for each of them and more. Jesus asserts his power to prove the voluntary character of his surrender.

54. **The scriptures be fulfilled.** The words of Jesus. But he had no mock-heroic feeling.

hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.
56. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

10. *Jesus before the Sanhedrin*, 26:57–68

57. And they that had taken Jesus led him away to *the* M
house of Caiaphas the high priest, where the scribes
58. and the elders were gathered together. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.
59. Now the chief priests and the whole council sought false witness against Jesus, that they might put him

55. **Teaching.** He alludes to his triumphs in the temple.
56. **That the scriptures.** Either the words of Jesus or of the evangelist. **Then all the disciples left him, and fled.** They had all protested that they would not. But this was the hour and the power of darkness (Lk. 22:53). They had not looked for such an outcome. They must take care of themselves.
57. **Led him away to the house of Caiaphas.** Only John (18:12–14, 19–23) tells of the informal questioning by Annas, the ex-high priest and father-in-law of Caiaphas. He probably lived with Caiaphas. Both Matthew and Mark give the two appearances of Jesus before Caiaphas and the Sanhedrin, one at night and illegal, the other for ratification after dawn. Luke gives details only of the second (22:66–71). There were thus three stages of the Jewish trial as in the Roman trial. **Where the scribes.** Mark (14:53) states that it was a full meeting. Note "all." But Joseph of Arimathea and Nicodemus were apparently absent.
58. **Peter followed him afar off.** He rallied after his flight. **Unto the court.** John (Jn. 18:15) had gone on into the room with Jesus, but Peter stopped in the outer court. The other disciples had fled in terror and despair. **To see the end.** Peter still had real interest in Jesus, though greatly frightened.
59. **Sought false witness against Jesus.** Two violations of

60. to death; and they found it not, though many false
61. witnesses came. But afterward came two, and said,
This man said, I am able to destroy the temple of God,
62. and to build it in three days. And the high priest
stood up, and said unto him, Answerest thou nothing?
63. what is it which these witness against thee? But
Jesus held his peace. And the high priest said unto
him, I adjure thee by the living God, that thou tell us
64. whether thou be the Christ, the Son of God. Jesus
saith unto him, Thou hast said: nevertheless I say
unto you, Henceforth ye shall see the Son of man
sitting at the right hand of power, and coming on the
65. clouds of heaven. Then the high priest rent his gar-
ments, saying, He hath spoken blasphemy: what
further need have we of witnesses? behold, now ye

law. The judges were not to be prosecutors nor were they to have false witness at all. This whole procedure before the Sanhedrin bristles with illegalities and shows the desperate hate of the Sanhedrin. They will now stop at nothing to gain their end.

60. **Came two**. Cf. Deut. 19:15. They had to have two and they disagreed. They give a distorted report of what Jesus had said (Jn. 2:19).

63. **Jesus held his peace**. As more dignified. Besides, there was as yet nothing to answer.

63. **I adjure thee**. The high priest put Christ on oath. **The Christ the Son of God**. Equivalent expressions. Jesus did not have to incriminate himself. But under the circumstances silence would be denial of his claims. Up till now Jesus had refused to make public avowal in words that he was the Messiah. But he will refuse no longer, well knowing what the issue will be. Note also that Jesus answers under a solemn oath in court.

64. **Thou hast said**. An admission that he was the Son of God. Plainer in Mark (14:62), "I am." **Henceforth**. Jesus adds to his confession words likely to exasperate the high priest still more. He will come as Judge over these very men who now condemn him. The language is apocalyptic.

65. **Blasphemy**. It was not blasphemy to claim to be the Messiah if he was the Messiah. But this, of course, the Sanhedrin denied.

66. have heard the blasphemy: what think ye? They
67. answered and said, He is worthy of death. Then did
they spit in his face and buffet him: and some smote
68. him with the palms of their hands, saying, Prophesy
unto us, thou Christ: who is he that struck thee?

11. *The Conduct of Peter*, 26:69–75

69. Now Peter was sitting without in the court: and a M
maid came unto him, saying, Thou also wast with
70. Jesus the Galilæan. But he denied before them all,
71. saying, I know not what thou sayest. And when he
was gone out into the porch, another *maid* saw him,

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66. **What think ye?** The vote was asked. **Worthy of death.** At this time the Sanhedrin did not have the power of death (Jn. 18:31). They could, however, pass sentence of death and then see that the Roman court reached the same decision. Thus the death penalty would be enacted, in cases like this of Jesus. But they will tell Pilate nothing of their previous condemnation of Jesus. The Sanhedrin was an old and honorable (in the main) court of justice. Its origin is obscure, but it was composed of chief priests, scribes, and elders. The Pharisees and Sadducees were both represented on it. But in the present trial it lost all sense of justice and gave way to resentment and spleen.

67. **They spit in his face.** At last they have their enemy in their power and they lose all self-control. It is a supremely humiliating spectacle.

69. **Without in the court.** The four Gospels all give three denials by Peter, but not in the same order. They differ also as to the persons questioning Peter, whether man or maid or one or more. Probably each time several joined in. We do not know the precise relation of the denials to the different stages of the trial of Jesus. They were probably over before Jesus was led to Pilate. The order of Matthew will do as well as that of John. Peter is by the brazier in the open court. **Thou also.** The " also " suggests that the talk was about Jesus. Peter had not escaped notice. The fire gave light (Lk. 22:56) as well as heat.

70. **Denied before them all.** He had been trying to hide and was caught suddenly.

71. **Into the porch.** By the entrance. **This man also.** As

and saith unto them that were there, This man also was
72. with Jesus the Nazarene. And again he denied with
73. an oath, I know not the man. And after a little while
they that stood by came and said to Peter, Of a truth
thou also art *one* of them; for thy speech bewrayeth
74. thee. Then began he to curse and to swear, I know
75. not the man. And straightway the cock crew. And
Peter remembered the word which Jesus had said,
Before the cock crow, thou shalt deny me thrice. And
he went out, and wept bitterly.

12. *The Final Vote of the Sanhedrin*, 27:1 f.

M **27.** Now when morning was come, all the chief priests
and the elders of the people took counsel against Jesus
2. to put him to death: and they bound him, and led
him away, and delivered him up to Pilate the governor.

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before. Perhaps they had commented on John as he passed in with Jesus.

73. **After a little while.** An hour (Lk. 22:59). **Thou also.** As before. John (18:26) adds significantly that a kinsman of Malchus asked if he had not seen Peter in the garden with Jesus. He seemed to be caught in a trap.

74. **To curse.** It may have been the return of an old sinful habit, but none the less distressing.

75. **Peter remembered.** Luke adds (22:61) the look of Jesus. **He went out and wept bitterly.** It was all that he could do now. But who of us is able to cast a stone at Simon Peter?

1. **When morning was come.** So Mark 15:1. Luke (22:66), more exactly, "as soon as it was day." The Synoptics all mention this ratification meeting of the Sanhedrin. They probably waited at the house of Caiaphas and then reassembled to keep within the letter of the law. The night meeting was illegal. **To put him to death.** Only the Romans now had that power, but probably the Sanhedrin did not wish to surrender their formal claim in the matter.

2. **They bound him.** He was bound on his arrest (Jn. 18:12) and was still bound when Annas sent him to Caiaphas (18:24). Perhaps while on trial before the Sanhedrin Jesus had been freed

13. *Remorse and Suicide of Judas*, 27 : 3–10

3. Then Judas, which betrayed him, when he saw that R
he was condemned, repented himself, and brought
back the thirty pieces of silver to the chief priests and
4. elders, saying, I have sinned in that I betrayed inno-
cent blood. But they said, What is that to us? see
5. thou *to it*. And he cast down the pieces of silver into
the sanctuary, and departed; and he went away and
6. hanged himself. And the chief priests took the pieces

from the bonds. **Pilate the governor.** Procurator was the technical title. It was still early (Jn. 18 : 28). Indeed, it was only six o'clock (Roman time, Jn. 19 : 14) at the conclusion of the trial before Pilate. The Sanhedrin were in the utmost haste to have Jesus convicted before the Galilean multitudes, who largely sympathized with him, entered the city from the surrounding hills. When Jesus is a condemned criminal the enthusiasm of the crowd (cf. the Triumphal Entry and the debate in the temple) will die away. The case has to be taken to Pilate. It will be noted that the charge there is a political paraphrase of the admission of Jesus that he is the Christ. To Pilate that could only appear to be an equivalent of rebel. Before the Sanhedrin there were no real charges, though blasphemy was finally presented as a result of Christ's own words. The character of Pilate is painted in dark colors by Josephus. The Gospels have no denunciation of him.

3. **When he saw.** He may have actually seen the procession on the way to the palace (prætorium) of Pilate. **Repented himself.** This Gk. word (*metamelomai*) means merely to be sorry. It is here really remorse. The confession of Judas throws some light on his motives. He knew all the time that Jesus was innocent. But the very nobility of Jesus was probably one of the things that finally angered him. It is not godly repentance in Judas. In the opinion of the early church he died unsaved (Acts 1 : 25). But one is glad of this evidence that his conscience smote him. Matthew alone has it.

4. **What is that to us? See thou to it.** The remorse of Judas angered the Sanhedrin greatly, for it reflected on their conduct. They were parties to the infamous bargain. They assume an attitude of pious innocence and throw the whole blame on Judas.

5. **Hanged himself.** The conduct of the Sanhedrin had de-

of silver, and said, It is not lawful to put them into the
Jer. 18:2 7. treasury, since it is the price of blood. And they took
36:37-39 counsel, and bought with them the potter's field, to
Zech. 11:13 8. bury strangers in. Wherefore that field was called,
9. The field of blood, unto this day. Then was fulfilled
that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom *certain* of the children
10. of Israel did price; and they gave them for the potter's field, as the Lord appointed me.

14. *Trial of Jesus by Pilate*, 27:11–31

M 11. Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the

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pressed Judas still more. The account in Acts 1:18 f. is quite independent and varies in several details. Luke says that "falling headlong, he burst asunder in the midst." This is, of course, not necessarily inconsistent with the narrative in Matthew, but probably is another tradition. The rope may have broken with which he hanged himself.

6. **Treasury**. Gk. "*corbanas*," an Aramaic word. Strictly, the money hoarded in the treasury (Josephus, *War*, II. 9. 4).

7. **Bought**. Acts has "obtained," a general expression.

8. **Wherefore**. Because of the purchase money. In Acts the reason for the name (Akeldama) is given as the spilling of Judas's blood there. Both are possible reasons.

9. **Then was fulfilled**. Note the terms, not "that it might be." **By Jeremiah**. In Jer. 18:2 (potter) and 36:37–39 LXX text (purchase of a field), we have items similar to what is here quoted, but the language is more like Zech. 11:13. Various theories are advanced about the matter, such as addition of a copyist, slip of the editor or the source used by him, using the name of the prominent prophet, etc. But we really have no means of knowing the origin of the reading.

11. **Stood before the governor**. The Jews stood outside of Pilate's palace (Jn. 18:28 f.). They would not enter a gentile house. So Pilate went out to them. But Pilate took Jesus back into the palace before he asked him this question (Jn. 18:33). **Art thou the King of the Jews?** Matthew gives no explanation of the

12. Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders,
13. he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against
14. thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

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ground for this query. Luke (23 : 2) furnishes the fresh accusations against Jesus (perverting the nation, forbidding to give tribute to Cæsar, calling himself Christ, a King). They evidently have the charges prearranged. The first one is too vague for Pilate to notice. The second is just what the Pharisees and Herodians had tried to make Jesus say (22 : 15–22) and is a flat untruth. The third is a shameful *double entendre* by translating "Christ" into "King of the Jews," which is true in the Messianic sense only. They mean for Pilate to put a political meaning on the phrase. This charge is a further disgrace, since the refusal of Jesus to be a political Messiah is one of their main objections to him. They did not wish a merely "spiritual" Messiah. Pilate is not impressed by the charges. He sees from the looks of Jesus that he is not a dangerous man. So Pilate suggests that the Jews take Jesus and try him themselves, but they do not hint that they had already done that. They retort that they do not have the power of death (Jn. 18 : 31). But all this took place before Pilate had taken Jesus back into the private examination. Since he had to take hold of the case, the charge about being king of the Jews was the only one of a serious nature. If true, he would be a rival of Cæsar.

12. **Thou sayest.** A modified admission. John (18 : 34–38) tells how Jesus explained to Pilate that he was not a political king. Hence Pilate finds, as he suspected, that he is not guilty of any crime against Cæsar. So he comes out and pronounces Jesus innocent (Lk. 23 : 4; Jn. 18 : 38). **By the chief priests and elders.** They renew their accusations after Pilate's decision and add other general charges, stressing especially the first charge of sedition (Lk. 23 : 5).

13. **Hearest thou not.** Pilate is somewhat impressed by the clamor and the silence of Jesus in public. Jesus had talked to him in private. He is greatly puzzled and is glad of the mention of Galilee so that he can send this troublesome prisoner to Herod Antipas, who happens to be in Jerusalem at the feast (Lk. 23 : 5–12). Matthew passes by the appearance of Jesus before Herod as it was wholly ineffective.

15. Now at the feast the governor was wont to release unto
16. the multitude one prisoner, whom they would. And
they had then a notable prisoner, called Barabbas.
17. When therefore they were gathered together, Pilate
said unto them, Whom will ye that I release unto you?
18. Barabbas, or Jesus which is called Christ? For he
R 19. knew that for envy they had delivered him up. And
while he was sitting on the judgement-seat, his wife
sent unto him, saying, Have thou nothing to do with
that righteous man: for I have suffered many things
M 20. this day in a dream because of him. Now the chief
priests and the elders persuaded the multitudes that
21. they should ask for Barabbas, and destroy Jesus. But
the governor answered and said unto them, Whether
of the twain will ye that I release unto you? And

15. **Wont to release.** The custom is only mentioned in the Gospels. Pilate calls it their custom (Jn. 18:39). The people at this juncture claimed that this custom must be observed (Mk. 15:7).

17. **Therefore.** Pilate saw a chance to get rid of the whole matter by releasing Jesus at the request of the crowd. He had seen the falsity of the charges against Jesus and the envy of the rulers (Mk 15:10; Matt. 27:10). **Barabbas or Jesus which is called Christ?** Some of the documents add Jesus before Barabbas. If that is the true text, the question was: "Jesus Barabbas or Jesus which is called Christ?" At any rate the two are pitted against one another, a highway robber or the Jewish Messiah. Probably Barabbas would have been crucified between the two robbers between whom Jesus hung, so that literally Jesus took the place of Barabbas.

19. **His wife sent unto him.** Only in Matthew. Pilate was naturally superstitious and was now all the more anxious to release Jesus.

20. **Persuaded the multitudes.** Mark (15:11) has it "stirred up the multitude." The rulers were afraid that Jesus would be asked for. Pilate doubtless saw all this going on, but could not help it. **And destroy Jesus.** The two things went together, life for Barabbas and death for Jesus.

21. **Barabbas.** When Pilate pressed for an answer, he got the

22. they said, Barabbas. Pilate saith unto them, What
then shall I do unto Jesus which is called Christ?
23. They all say, Let him be crucified. And he said, Why,
what evil hath he done? But they cried out ex-
24. ceedingly, saying, Let him be crucified. So when R
Pilate saw that he prevailed nothing, but rather that
a tumult was arising, he took water, and washed his
hands before the multitude, saying, I am innocent of
25. the blood of this righteous man: see ye *to it*. And all

unanimous denunciation of Jesus and the choice of Barabbas (Lk. 23:18). It is to be remembered that few of the friends of Jesus who had been in the Triumphal Entry were probably on hand this early in the morning. The matter had been rushed through to prevent that possibility. And some people are always ready to go with the crowd.

22. **What then shall I do unto Jesus which is called Christ?** John (19:1–5) relates how Pilate took Jesus again into the palace, had him scourged and a crown of thorns placed on his brow and a purple robe upon him as a mock King. He then brought him out again and said: "Behold the Man!" He thought that he could put some humor into the situation. But it did not work. The people had made up their minds. **They all say, Let him be crucified.** This is Friday morning. It was only on Sunday morning that the crowds had hailed Jesus as the Son of David! Pilate had observed the custom of the Jews in releasing Barabbas, but they had no right to call for the death of Jesus. That was Pilate's responsibility. It is mere evasion for him to seek to shift it upon the people.

23. **Why, what evil hath he done?** Pilate demurred again, the people clamored more, and Pilate surrendered. He gave as a reason for his surrender the innocence of Jesus (Jn. 19:6), thus stultifying himself as a judge. Now, when the Sanhedrin have won, they tell the real charge that they have against Jesus, that he made himself the Son of God (Jn. 19:7) and Pilate is once more aroused to have a private interview with Jesus in the palace (Jn. 19:9–11). He makes one more feeble effort to release Jesus, but does not have the manhood and courage to do what is right in the face of popular clamor and the threat of a report to Cæsar that he has set free a man who claimed to be Cæsar's rival (Jn. 19:12–14).

24. **Washed his hands.** A most humiliating spectacle. But the blood of Christ was on his hands and his soul.

the people answered and said, His blood *be* on us, and
M 26. on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.
27. Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band.
28. And they stripped him, and put on him a scarlet robe.
29. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying,
30. Hail, King of the Jews! And they spat upon him,
31. and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

15. *The Crucifixion*, 27:32–56

M 32. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go *with them*,

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25. **His blood be on us, and on our children.** A dreadful curse. This crowd had allowed the Sanhedrin to lead them into this crime. There is guilt for all — Judas, Caiaphas and the Sanhedrin, Pilate, the people. In a large sense history seems to show that this curse was fulfilled. It is the tragedy of all time that Jesus came to his own and his own received him not (Jn. 1:11).

26. **He scourged.** Before the crucifixion, as was common. Pilate, of course, had Jesus scourged.

27. **The soldiers of the governor took Jesus into the palace.** For two hours Jesus is here at the mercy of a band of rough Roman soldiers, while the details for the crucifixion are arranged. The mockery was very humiliating. They put back the purple robe and the crown of thorns, unless John (19:15) has it in the wrong place.

32. **Found a man of Cyrene, Simon by name.** He was coming into the city from the country and was the father of Alexander and Rufus (Mk. 15:21). **Compelled.** The word means to impress as

33. that he might bear his cross. And when they were
come unto a place called Golgotha, that is to say, The
34. place of a skull, they gave him wine to drink mingled
with gall: and when he had tasted it, he would not
35. drink. And when they had crucified him, they parted
36. his garments among them, casting lots: and they sat
37. and watched him there. And they set up over his
head his accusation written, THIS IS JESUS THE KING OF

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soldiers do. Jesus was bearing the cross for himself (Jn. 19:17) as was the custom, and was apparently exhausted. Luke (23:27–31) alone gives the incident of the sympathy of the women of Jerusalem for Jesus and of his pity for them.

33. **The place of a skull.** Not the place of skulls. So Mk. 15:22 and Jn. 19:17. Luke (23:33) has simply "the skull" (cf. Latin Calvary.) Possibly the name came from the legend that it was the burial place of the skull of Adam. There is now north of Jerusalem a hill that looks like a skull when seen from Olivet, which fact may be the explanation of the name. But it is questionable whether the resemblance is not due to quarrying in the Middle Ages. It seems improbable that the place of the crucifixion was where the Church of the Holy Sepulchre is within the walls of the city (Jn. 19:20). The hill to the north just mentioned may be the site of the Crucifixion.

34. **He would not drink.** Because of the "gall" (Matt. 27:33) and "myrrh" (Mk. 15:23) which made it a stupefying drink.

35–38. **And when.** Mark (15:25) explains that it is the third hour when Jesus was nailed to the cross. This was nine A.M., Roman time. **Crucified him.** Crucifixion was a common mode of punishment at this time among the Romans. It had even been practised by Alexander Jannæus, one of the Maccabees. Antiochus Epiphanes, the bloodthirsty Syrian king, had crucified many of the Jews. There were various forms of the cross, but the one familiar to us was probably the one employed. The hands and feet were nailed to the cross (Lk. 24:39 f.) probably before the cross was lifted up. It was not very high. The physical suffering was intense and caused severe thirst. **Parted his garments.** The soldiers. There were four of them who watched (Jn. 19:23). John adds the incident about the seamless robe not given by the others.

37. **His accusation.** This was common. The charge and the

38. THE JEWS. Then are there crucified with him two
robbers, one on the right hand, and one on the left.
39. And they that passed by railed on him, wagging their
40. heads, and saying, Thou that destroyest the temple,
and buildest it in three days, save thyself: if thou art
41. the Son of God, come down from the cross. In like
manner also the chief priests mocking *him*, with the
42. scribes and elders, said, He saved others; himself he
cannot save. He is the King of Israel; let him now
come down from the cross, and we will believe on him.

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name were written above the head. The four Gospels vary in the words used. Perhaps what was actually written was this: "This is Jesus of Nazareth the King of the Jews." John (19:20–22) says that the charge was in Latin (the legal language), Hebrew (Aramaic, the Jewish vernacular), and Greek (the common tongue of the Roman Empire). The Aramaic and Greek were for the reading of the crowds. Pilate shows unexpected stubbornness after his vacillation and weakness at the trial, when the rulers object to the phraseology of the inscription.

38. **Two robbers**. Not thieves as AV has it. Luke (23:33) has "malefactors" and John (19:18) merely "two others." Luke has the first word of Jesus from the cross: "Father, forgive them, for they know not what they do." Some of the best Mss. lack it, but it is probably genuine. John (19:26 f.) alone gives the second word on the cross, that to his mother and to John.

39. **That passed by**. It seems inconceivable that men could stoop so low. Their manner is scornful as they passed along the public road. The sneers are directed at Jesus, not at the two robbers. The word about building the temple in three days may be an echo of the testimony of the witnesses before the Sanhedrin the night before. There also he had claimed to be the Son of God (Matt. 27:63 f.). They were throwing in his teeth his very claims. He who was a few days before the hero of the crowds is now without a friend in the rabble. The halo of success is gone. He is merely a common criminal crucified on the cross.

41. **The chief priests**. The members of the Sanhedrin actually joined in the jeering. They mock at his miracles and do not know how true their words are: "He saved others; himself he cannot save." They sneer at this "king of Israel" (not of the Jews). Twice they accent "now" and laugh at his appeal for

43. He trusteth on God; let him deliver him now, if he R
44. desireth him: for he said, I am the Son of God. And M
the robbers also that were crucified with him cast upon
him the same reproach.
45. Now from the sixth hour there was darkness over
46. all the land until the ninth hour. And about the ninth
hour Jesus cried with a loud voice, saying, Eli, Eli,
lama sabachthani? that is, My God, my God, why
47. hast thou forsaken me? And some of them that
stood there, when they heard it, said, This man calleth

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men to "believe" on him and his claim to be the Son of God. Luke (23:36) adds that the soldiers also mocked Jesus, offering him vinegar.

44. **The robbers.** Even the two robbers felt superior to this criminal whom all mocked. The cross was already a stumbling block. But one of them came to himself (Lk. 23:39–43) and confessed faith in a dying King. To him Jesus speaks the third and gracious words from the cross.

45. **From the sixth hour.** Noon hour. **Darkness over all the land.** Not necessarily over all the world. It was not an eclipse, since the moon was full. The darkness may have been caused by dense clouds or because of the earthquake which followed. **Until the ninth hour.** Three P.M. Three hours of darkness and silence. It is hard to tell which was the worse, the three hours of insult (9 A.M. to 12 M.) or the three hours of darkness (12 M. to 3 P.M.).

46. **My God, my God, why hast thou forsaken me?** From Ps. 22:1. In the temptation in the wilderness Jesus quotes Deuteronomy. In his supreme crisis he turns to the Psalms for expression of his emotions. Mark (15:34) has this fourth saying also. This cry of Jesus has occasioned much speculation. Jesus surely did not mean that the divine nature was no longer with him. In the long darkness and silence he had felt a sense of loneliness as if the Father's presence were no longer with him. Some light is thrown on the matter by 2 Cor. 5:21. Jesus felt the full weight of sin upon his soul and was allowed to suffer alone in this awful hour. Cf. Jn. 3:16. In Gethsemane, though the disciples slept, the Father comforted him. But now Jesus does not feel the Father's hand. He grapples with death alone. But we need not die alone.

48. Elijah. And straightway one of them ran, and took
a sponge, and filled it with vinegar, and put it on a
49. reed, and gave him to drink. And the rest said, Let
be; let us see whether Elijah cometh to save him.
50. And Jesus cried again with a loud voice, and yielded
51. up his spirit. And behold, the veil of the temple was
rent in twain from the top to the bottom; and the
R 52. earth did quake; and the rocks were rent; and the
tombs were opened; and many bodies of the saints
53. that had fallen asleep were raised; and coming forth
out of the tombs after his resurrection they entered
M 54. into the holy city and appeared unto many. Now
the centurion, and they that were with him watching

47. **This man calleth Elijah.** So little did the bystanders understand.

48. **Gave him to drink.** He had made the fifth cry, "I thirst" (Jn. 19:28) because of the physical anguish. He took the vinegar, a stimulating drink. John gives the sixth cry, "It is finished" (Jn. 19:30). A very important word. Jesus felt in his hour of death that he had done his work. What seemed like his utter undoing was to be, as he knew ("knowing that all things are now finished," Jn. 19:28), the very means for the fulfilment of his mission. He died conscious of victory.

50. **Cried again.** Matthew does not give the seventh cry nor does Mark, but Luke (23:46) does. It is from Ps. 31:6. So Jesus died with the words of the Psalm upon his lips, "Father, into thy hands I commend my spirit." **Yielded up his spirit.** This better than "ghost."

51. **Rent in twain.** The Synoptics all give the rending of the veil of the temple. Matthew and Mark explain that it was from the top to the bottom. Matthew alone has the earthquake and the raisings from the dead. Some are disposed to see evidence of mere legends here. It may be said that the miracles in connection with the death of Jesus are on a par with those at the time of his birth.

53. **After his resurrection.** The tombs were opened by the earthquake, but the dead came forth after the resurrection of Jesus. **Appeared unto many.** As proof thus of the fact of their resurrection.

54. **The centurion, and they that were with him watching.** The

Jesus, when they saw the earthquake, and the things
that were done, feared exceedingly, saying, Truly this
55. was the Son of God. And many women were there
beholding from afar, which had followed Jesus from
56. Galilee, ministering unto him: among whom was Mary
Magdalene, and Mary the mother of James and Joses,
and the mother of the sons of Zebedee.

16. *The Burial*, 27:57–66

57. And when even was come, there came a rich man M
from Arimathæa, named Joseph, who also himself
58. was Jesus' disciple: this man went to Pilate, and asked
for the body of Jesus. Then Pilate commanded it

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apostles were all absent except John, who had been present part of the time (Jn. 19:27). But multitudes had come to see "the sight" (Lk. 23:48). They left in awe. The centurion himself was deeply impressed. **The son of God.** Or, a son of God. The Gk. is ambiguous. Cf. "a righteous man" in Lk. 23:47. To a pagan like the centurion such a term would have been less significant than to a Jew.

55. **Many women.** Luke (23:49) adds "all his acquaintances," probably most of his special friends, though hardly the apostles. The women from Galilee "stood afar off seeing these things." They were faithful to the last. There were also "many other women" (Mk. 15:41). John (19:25) apparently has four in his list not including the mother of Jesus. Cf. also Mk. 15:40. Mary Magdalene has long been faithful. Cf. Lk. 8:2. The end to all their hopes had come at last.

57. **When even was come.** Cf. Mk. 15:42. The idea evidently is that it is nearly sundown, but still Friday. So Mark explains "because it was the Preparation, that is, the day before the Sabbath." The term "Preparation" was used as a regular name for Friday (so now in modern Gk.). Hence John (19:31) called it just "the Preparation." John alone gives the incident about the breaking of the legs of the robbers and the piercing of the side of Jesus. The Jews did not wish the bodies to remain on the crosses during the Sabbath. **A rich man from Arimathæa, named Joseph.** He has not appeared in the story before. He had been looking for the kingdom (Lk. 23:51), a recent disciple (Jn. 19:

59. to be given up. And Joseph took the body, and
60. wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and
61. departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

R 62. Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were
63. gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive,
64. After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and

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38), a member of the Sanhedrin who had not agreed to the death of Jesus (Lk. 23:50 f.). He is bold now, when the apostles are scattered. The bodies were not always cared for. Pilate was astonished that Jesus was already dead (Mk. 15:44).

59. **A clean linen cloth.** Just bought (Mk. 15:59). John (19:39 f.) adds that Nicodemus also now comes boldly out for Jesus and procures costly spices for anointing the body.

60. **Laid it in his own new tomb.** The highest honor that Joseph could now do to the body of Jesus. Since it was cut out of a rock, the body could not be taken out without removing the great stone and also breaking the seal if one was used.

61. **Mary Magdalene was there, and the other Mary.** Joseph had departed, but these two women came. Mark explains "the other Mary" as Mary the mother of Joses (15:47). What thoughts are in their hearts?

62. **On the morrow.** Matthew explains again that the sabbath comes after the Preparation. Cf. Lk. 23:54. The rulers came to Pilate on the Sabbath.

63. **Sir, we remember.** Cf. Matt. 12:40 which was spoken to Pharisees, the sign of Jonah. It is strange that the enemies of Jesus remembered when his disciples did not. Even Peter, James, and John, who had been on the Mount of Transfiguration, fail to remember. Their sorrow dazed them.

64. **Be made sure until the third day.** So they interpret "after three days." **The last error will be worse than the first.**

65. the last error will be worse than the first. Pilate said
unto them, Ye have a guard: go your way, make it
66. *as* sure as ye can. So they went, and made the sepul-
chre sure, sealing the stone, the guard being with them.

They spoke more wisely than they knew. What they did served to make stronger the proof of the resurrection of Jesus and to re-establish Christianity.

66. **Sealing the stone, the guard being with them.** To break this government seal would be to incur a heavy penalty. The guard were responsible for the safety of the tomb. Curiously enough those rulers, who had accused Jesus of Sabbath desecration, themselves violate their own laws in order to seal the tomb on the Sabbath.

XI. The Triumph of Jesus, 28:1–20

1. *Jesus appears to the Women*, 28:1–10

28:1 **28.** Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

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1. **Late on the Sabbath day.** In the Gk. this is an unusual and somewhat ambiguous construction. Examples are found in the *Koine* (vernacular of the time), where the idiom means "late on" and sometimes it means "after." Here "late on" suits the context better. **As it began to dawn toward the first day of the week.** To us this expression sounds like sunrise, but one must note Lk. 23:54 "And it was the day of the Preparation, and the Sabbath drew on" (dawned, literally, the same word used in Matt. 28:1). The beginning of Sabbath at sunset is clearly meant (cf. "returned and prepared spices," and "on the Sabbath they rested," Lk. 23:56. If Matthew had in mind sunrise here, he would not have mentioned Sabbath at all, which (as the Jews counted time) was past twelve hours at sunrise. Mark (16:1) does say "when the Sabbath was past," but he manifestly refers to the period after sundown, when the women "bought spices, that they might come and anoint him," because he distinguishes this purchase from the visit to the tomb "very early on the first day of the week," which he explains by "when the sun was risen." The various reports of the resurrection of Jesus (the four Gospels and 1 Corinthians 15) vary in many details and are quite independent. With our present knowledge they cannot be reconciled in all points, but they all testify to the central fact of the empty tomb and the appearances of Jesus to various credible witnesses. The best that can thus be attempted is a tentative arrangement. **Mary Magdalene and the other Mary.** Mark has also Salome in his list. **To see the sepulchre.** The purpose of this visit late on the Sabbath was to view the sepulchre again. They had made a similar visit just before the Sabbath began (Matt. 27:61; Mk. 15:47; Lk. 23:55). On the way back to Bethany after the Sabbath, as Mark has it, they bought spices to anoint the body of Jesus with early the next morning.

2. And behold, there was a great earthquake; for an R
angel of the Lord descended from heaven, and came
3. and rolled away the stone, and sat upon it. His ap-
pearance was as lightning, and his raiment white as
4. snow: and for fear of him the watchers did quake, and
became as dead men.
5. And the angel answered and said unto the women, M
Fear not ye: for I know that ye seek Jesus, which hath
6. been crucified. He is not here; for he is risen, even
as he said. Come, see the place where the Lord lay.

2. **And behold.** Matthew alone gives the account of this earthquake. Cf. the earthquake in 27:51. It is not made clear when the earthquake occurred, except that it was between sundown (Matt. 28:1) and sunrise (Mk. 16:2). Cf. also Mk. 16:9. The earthquake is not said to be the explanation of the opening of the tomb nor are we told who noticed it. Matthew rather implies that it took place as the women were on the way to the tomb, but he does not say so (28:5). It is on the whole best to set this incident by itself. **For an angel of the lord descended.** This angel was there when the women came later, but we do not know how the knowledge was obtained that the angel rolled away the stone. The watchers may indeed have told the Sanhedrin and the converted priests (Acts 6:7) may have told the disciples. **The watchers did quake, and become as dead men.** They were the only spectators of the rolling away of the stone and apparently of the resurrection, though that is not here stated.

5. **Answered and said unto the women.** This language does not necessarily imply that the women had said anything. They may have shown surprise and excitement. Indeed John (20:1 f.) represents Mary Magdalene as running away to Peter and John, as soon as she sees the stone rolled away. Matthew mentions only one angel. Mark (16:5) calls him "a young man" "in a white robe," while Luke (24:4) says: "two men stood by in dazzling apparel." **For I know.** He shows sympathy. In their fright they had bowed down their faces to the earth (Lk. 24:5).

6. **He is not here; for he is risen.** This is the great and glad news and it is told with simplicity and clearness. Cf. Mk. 16:6; Lk. 24:6. The empty tomb is the first fact. The explanation is offered by the angel. Is this the true explanation of the empty tomb? Many others have been suggested. Mary Magdalene

7. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

first thought the body had been stolen (Jn. 20:2) and then that the gardener had removed it (Jn. 20:15). The soldiers who watched were paid to say that the disciples had stolen his body (Matt. 27:13). The disciples would not at first believe the report of the women (Lk. 24:11). It was the "idle talk" of excitable women. The disciples themselves required tangible proof of Jesus (Lk. 24:37–43). Thomas demanded it also (Jn. 20:25–29). The slowness of the disciples to believe that Jesus had risen from the dead makes it hard to explain the revival of Christianity on any hypothesis other than the fact of the resurrection of Jesus. The modern man begins with the case of Paul, who in an acknowledged epistle (1 Cor. 15:1–11) tells his own experience with the Risen Jesus. That experience was some twenty years before and is repeatedly referred to by Paul. It occurred within a few years after the death of Jesus. It has not been successfully explained away. It explains the career of Paul and the origin of Christianity as nothing else does. It powerfully confirms the narratives in the Gospels about the Resurrection of Jesus. Paul mentions the resurrection "on the third day." It was more than mere continuance of life. The swoon theory, the mere spirit survival theory, the imagination of the women — all fail to account for the complete reversal of point of view in the disciples and in Paul. The Risen Christ does explain the origin of Christianity and the continuance of it in millions of hearts today. Each Christian has the witness in his own heart.

7. **And tell his disciples.** Mark (16:7) adds "and Peter," a touch of sympathy for the fallen leader. Luke (24:6) records the exhortation to "remember" what Jesus had said. How much they had forgotten in the wreck of their hopes! The women now remember. They do tell the disciples, but they themselves see Jesus first (Matt. 27:9). **Goeth before you into Galilee.** As he had said before his death (Mk. 14:28). In Galilee he had also told the necessity of his death (Lk. 24:7). There is no intimation here that Jesus will be manifested in Jerusalem. Matthew gives appearances both in Jerusalem and in Galilee, as does John. Luke mentions only those in Jerusalem. Mark's Gospel is defective after 16:9. The last verses are of uncertain origin. It was in Galilee that the great prearranged meeting was to be (Matt. 28:16). The appearances in Jerusalem came as a surprise.

8. And they departed quickly from the tomb with fear M
and great joy, and ran to bring his disciples word. R
9. And behold, Jesus met them, saying, All hail. And
they came and took hold of his feet, and worshipped
him. Then saith Jesus unto them, Fear not: go tell
10. my brethren that they depart into Galilee, and there
shall they see me.

2. *The Guard and the Sanhedrin*, 28:11–15

11. Now while they were going, behold, some of the R
guard came into the city, and told unto the chief priests
12. all the things that were come to pass. And when they
were assembled with the elders, and had taken coun-

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8. **Quickly.** Naturally so, for the news was wonderful. The fear and joy are also natural. Mark (16:8) adds that they spoke to no one.

9. **Jesus met them.** He had probably already appeared to Mary Magdalene (Jn. 20:16 f.). She was the first to be able to say, "I have seen the Lord" (Jn. 20:18), but the disciples disbelieved her (Mk. 16:11) as they did the other women when they told their story (Lk. 24:10 f.). These women do not doubt. **Took hold of his feet and worshipped him.** Mary (Jn. 20:17) had greeted Jesus with startled joy, but was not allowed to touch him.

10. **Go tell my brethren that they depart into Galilee, and there shall they see me.** Matthew does not indeed record the other Jerusalem and Galilean appearances. They are ten in all: to Mary, to the other women, to the two on the way to Emmaus, to Peter, to the ten and others without Thomas, to the disciples with Thomas, to the seven disciples by the Sea of Galilee, to James, to the five hundred in Galilee, to the disciples in Jerusalem. This is the probable order.

11. **Some of the guard.** The rest probably fled. **Told unto the chief priests.** Not unto Pilate. They were afraid of Pilate and wished the intervention of the chief priests.

12. **Were assembled.** Probably not a formal meeting of the Sanhedrin, but a large conference of the leaders who could be promptly reached. Cf. Matt. 27:63 ff. **Large money.** Proof of their anxiety.

13. sel, they gave large money unto the soldiers, saying,
Say ye, His disciples came by night, and stole him
14. away while we slept. And if this come to the gov-
ernor's ears, we will persuade him, and rid you of care.
15. So they took the money, and did as they were taught:
and this saying was spread abroad among the Jews,
and continueth until this day.

3. *Jesus and the Disciples on the Mountain in Galilee*, 28:16–20

R 16. But the eleven disciples went into Galilee, unto the
17. mountain where Jesus had appointed them. And
when they saw him, they worshipped *him:* but some
18. doubted. And Jesus came to them and spake unto

---

13. **Say ye.** It was a lie on the face of it. If they slept, they would not know who did it.

14. **We will persuade him.** With money.

15. **Until this day.** When the Gospel was written. It was the Jewish explanation of the empty tomb. Some of the Jews said that Judas removed the body. Judas was dead. One had risen from the dead, but the rulers were not convinced. Did they credit the report of the guard?

16. **The eleven disciples.** According to Paul above five hundred were present (1 Cor. 15:6), most of them still living when he wrote. Here was incontestable proof of the resurrection of Jesus. **Unto the mountain where Jesus had appointed them.** Some time was required for this meeting. It was a great occasion. This band of five hundred were the fruit of the work of Jesus in Galilee. They formed the nucleus of the kingdom of God on earth. To them Jesus gave this great commission. Jerusalem will be the centre of activity for some time now, no longer Galilee. As Christianity enters upon the world stage Antioch will displace Jerusalem as the base of operations. But Jesus here sends them forth from Galilee.

17. **They worshipped him, but some doubted.** Those that doubted were probably from among the five hundred who had not before seen the Risen Christ.

18. **All authority.** It is a magnificent spectacle on this moun-

them, saying, All authority hath been given unto me
19. in heaven and on earth. Go ye therefore, and make
disciples of all the nations, baptizing them into the
name of the Father and of the Son and of the Holy
20. Ghost: teaching them to observe all things whatso-

---

tain. The Risen Christ is surrounded by the faithful five hundred. He has no army, no money, no country, nothing that the world counts power. Yet the most sublime claim is made by Jesus and it is wholly admitted by these men. No mere man in his senses could have spoken in this fashion.

19. **Go ye therefore.** The command is based upon the claims. The command is addressed to all the five hundred. It is primarily an individual responsibility. The church is the chief means for pushing on the work of the kingdom, but not the only means. The failure of the church to do its duty does not absolve the individual Christian from his responsibility. **Make disciples.** Make learners. It is a world-wide mission. The Jews are not excluded, but it is not a mere Jewish propaganda. This larger phase of the work Jesus had kept in the background before his death, but now he flings his banner to the breeze for the conquest of the world. He will challenge the claims of the devil to the dominion of the world. **Baptizing them.** It is sometimes denied that this verse is genuine since it seems so ecclesiastical. The documents practically all give it. That it represents a real saying of Jesus must be believed also. It is true that baptism seems to have been dropped during most of the ministry of Jesus to avoid undue publicity. But no such reason exists now. This command of Jesus explains the word of Peter in Acts 2:38 and the resumption of the rite. It is the symbol of the new life in Christ (Rom. 6:3–6) and Jesus himself had submitted to it. **Into the name.** In the name of, on the authority of, not "into"; cf. Matt. 10:41 f. The use of the Trinitarian formula does not show that Jesus did not say it. Else how can we explain the many Trinitarian expressions in the Acts and the Epistles? They seem to come ultimately from Jesus. In the Acts (2:38; 8:16; 10:48; 19:5) baptism is only mentioned in connection with the name of Jesus. It evidently was not felt to be essential to use the entire formula. The name of the Lord Jesus stood for the rest and was the heart of the matter.

20. **Teaching them.** Discipleship and baptism are not enough. Instruction is urged also. Here then is the order of work: conversion, baptism, training. The training is continual. Evangel-

ever I commanded you: and lo, I am with you alway, even unto the end of the world.

ism is well, but the teaching ministry is good also. **I am with you alway, even unto the end of the world.** This great promise will come true through the Holy Spirit, who will be the Teacher of Christ to men. Luke (24:44–53) and Acts (1:3–12) tell of the last Jerusalem appearances and the Ascension from Olivet. But this last and wonderful word in Matthew is a worthy close for any book, for any career, even for the life of Jesus the Son of God. He will indeed come back again (Acts 1:11), but Matthew leaves us with the even grander thought that Christ never really leaves us. He is with his disciples here and now day by day till the end of life and the end of this world age. This promise has so far been fulfilled, as millions of devout disciples now testify. The history of Christianity, with all its shortcomings due to the imperfections of believers, is yet eloquent testimony to the power of Christ in the hearts of men. This promise of Jesus is thus reënforced by the experience of the past. The cause of missions was never so full of hope as now. The world task still challenges the faith and courage of the saints.

APPENDIX A

THE TESTAMENTS OF THE TWELVE PATRIARCHS

THE recent publications of Dr. R. H. Charles[1] have drawn fresh attention to this important work. Dr. Charles[2] claims that the "ethical teaching" of this book "is indefinitely higher and purer than that of the Old Testament," though "its true spiritual Child." The book, he thinks, "has achieved a real immortality by influencing the thought and diction of the writers of the New Testament, and even those of our Lord." This is a very large claim and at once challenges the attention of students of the Gospels and of the Life of Christ. It might be said at once that what Dr. Charles means is that Jesus himself derived his ethical inspiration from this book, though the writers of the Gospels were not particularly affected thereby. But he means more than that. He suggests both things. If he is correct, another source must be placed behind, not only the Greek Gospels, but most of the books of the New Testament. The influence of the Testaments on Matthew is held by Dr. Charles to be very great.[3] But just here may come in the true explanation of the situation. Plummer[4] shows that the connection between Matthew and the Testaments is entirely too close. He finds over sixty resemblances, about forty with the words of Jesus. More than twenty have no parallel in Mark or Luke. Plummer argues that it is Matthew and other books of the New Testament which have influenced the Testaments. The original text was in Hebrew. Charles contends that it was written as early as 105 B.C. Plummer holds that it may be as late as 70 A.D. At any rate it is admitted[5] all round that the Greek translation has been manipulated in the interest of Christian teaching after the manner of the Book of Enoch and the Sibylline Oracles. It is entirely possible that the Testaments have received these teachings from the New Testament either by the translator or by a copyist and reviser.

The absence of any allusion to the Testaments in the Christian writers until the time of Origen is further proof that the book did not so powerfully influence the New Testament. There is, of

[1] *The Testaments of the Twelve Patriarchs.* Translated from the Editor's Greek Text, 1908; *The Greek Versions of the Testaments of the Twelve Patriarchs*, 1908.
[2] *Testaments of the Twelve Patriarchs*, p. xvii. [3] Cf. *Testaments*, etc., pp. lxxviii ff.
[4] *Comm. on Matt.*, p. xlv. [5] Ibid., p. xxxvii.

course, no objection to it, if it is a fact. It would show that the writers of the New Testament read more widely than we should otherwise know. But the probabilities are all against it. Thence the book cannot properly be considered one of the sources of the Greek Matthew.[1] A good specimen of the resemblances between the Testaments and Matthew is seen in these quotations: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5 : 3) and "They who were poor for the Lord's sake shall be made rich" (Testaments, Judah xxv. 4). The likeness in some instances may be purely accidental or due to the Old Testament. But in many of them the truth seems to be that they come from Matthew. The question involved is not the eschatology of the Gospels, but their ethical teaching.

It would surely be very astonishing to find these lofty moral ideals in the midst of the formal Pharisaism so strongly denounced by Jesus. It would require a revision of our notions of the Pharisees quite out of harmony with the picture of them drawn in the Gospels and Josephus, not to say in the Testament itself.

Jesus is explanation enough of the ethical teaching in the Gospels.[2] But who could explain a book like this out of the Pharisaic atmosphere?

APPENDIX B

LANGUAGE AND STYLE OF THE GOSPEL OF MATTHEW

1. **Language of Jesus.** — There is first to be considered the *language of Jesus* whose words are so extensively reported in the First Gospel. There are two extremes about it. One extreme is the view that Jesus spoke only Greek or almost always Greek.[3] The other extreme is the view that Jesus spoke only Aramaic.[4] Hebrew may be left out of the question. It had been relegated to the books or the class room. But we know now that Palestine was a bilingual country like Wales. Aramaic was the language of the people as a whole, though in all the important towns Greek was in common use, side by side with the Aramaic. In Jerusalem Paul could be understood when he spoke in Greek to the chief captain (Acts 21 : 37), but the crowd listened all the more attentively when they perceived that he was speaking to them in the Hebrew (Aramaic) language (22 : 2). It is without doubt true

[1] See further *The Expositor* for December, 1908, and February, 1909.
[2] Cf. Stalker, *The Ethic of Jesus according to the Synoptic Gospels*, 1909.
[3] Cf. Roberts, *Greek, the Language of Christ and His Apostles*, 1888.
[4] A. Meyer, *Jesu Muttersprache*, 1896.

that Jesus spoke in Aramaic, as is shown by the Aramaic terms explained in Mark (5 : 41 ; 7 : 34. Cf. also Matt. 27 : 46 and Mk. 15 : 34). But it is hardly probable that Jesus used Aramaic when great crowds came to him in Tyre and Sidon, Decapolis, and other Hellenized regions. It is probable that when with the twelve disciples alone he spoke Aramaic, and his teaching was generally in Aramaic when in distinctly Jewish sections of the country. But we must admit freedom in the matter.

2. **Language of the Sources of the Greek Matthew.** — The Markan portion was derived, in all probability, from the present Greek Mark. Some scholars have imagined an Aramaic Mark behind the Greek Mark, but that is hardly probable. Certainly Mark had Aramaic sources for some of his material, as is shown by the translation of Aramaic phrases into Greek mentioned above. Certainly also Peter, one of Mark's main "sources," if not the chief one, spoke Aramaic (Matt. 26 : 73), since his Galilean accent betrayed his non-Jerusalem Aramaic. Peter also knew Greek and probably used it on the great day of Pentecost (Acts 2 and 3), though he was more at home in the Aramaic. The Logia of Matthew was in Aramaic according to Papias and others. The original language of the common oral tradition used by Matthew (as well as by Mark and Luke) was Aramaic, but it also took form in Greek. We do not know what other sources the author of the Greek Matthew used nor in what language they were written.

3. **The Greek Matthew then in a certain sense is a translation of Aramaic sources**, either indirectly in the use of Mark or directly in the use of the Logia of Matthew and the oral traditions. Some of the variations in the Synoptic Gospels may be due to the differences in the Greek rendering of the same Aramaic source.[1] But the translation of Aramaic sources in the Greek Matthew has not been slavishly literal any more than his use of Mark has been mere copying.

Dalman holds that the Logia of Matthew was written in the literary Aramaic of Judea, not in the popular Aramaic of Galilee.[2]

4. **Unity of Style in the Greek Matthew.** — The result is not a mere accidental grouping of incongruous parts, not a mere compilation. The author used historical sources as did Luke, and the original Matthew is revealed to a certain extent in the result, as in Luke's Gospel (cf. Chs. 1 and 2, for instance, the most distinctly Hebraistic part of the Gospel). It is in the contrast between Matthew and Mark that this point comes out most sharply. Allen[3] has worked out this matter with great success and fulness. In general the First Gospel is not so Aramaic as Mark. "Nor, on the other hand, has it the Septuagintal and, so, Hebraic ring of

[1] Cf. J. T. Marshall, *The Expositor*, Ser. IV.
[2] *Words of Jesus*, p. 81.
[3] *Comm.*, pp. xix–xxi.

the Third Gospel."[1] This is all the more astonishing when we recall the fact that the First Gospel has as many Old Testament quotations, either from the Septuagint or the Hebrew, as is true in both the Second and Third Gospels. It means that the author of the Greek Gospel was a man of some culture and independence. He was not a negative character, nor is his book a colorless narrative. It is rather remarkable that the peculiarities of style in Mark, like the 151 historic presents,[2] have so generally disappeared in both Matthew and Luke.

Only 21 of these are retained in Matthew, though he has 57 others of his own. It is not possible to go through the many linguistic details whereby Matthew's Gospel shows its independence in the use of the Markan material. The reader is referred to the pages of Allen just mentioned. Practically the same peculiarities are seen through the whole of the Gospel and have convinced most scholars that the Greek Matthew is not a mere translation. So it is an independent work with the author's own style shown in the free use of his sources. The words and phrases peculiar to the Gospel according to Matthew are well shown by Hawkins.[3] These run through all parts of the Gospel. They are well illustrated by "the kingdom of heaven," "Father in heaven," "heavenly Father," "then," "behold," "multitudes," as opposed to Mark's "multitude," etc. Many of the details can only be discussed on the basis of the Greek text, but the point is clearly sustained that the First Gospel was written by a competent man of real individuality. The book is one of marvellous power and worthy of the genius of any man, with the stamp of the Spirit of God all through it.

[1] *Comm.*, p. lxxxvi.

[2] Cf. Hawkins, *Horæ Synopticæ*, pp. 114 ff.

[3] *Horæ Synopticæ*, pp. 4–9, 25–27.

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